

# Calvinist Contact

A Reformed Weekly

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## Spotlight shines on two Toronto inner-city missions

Robert VanderVennen

TORONTO, Ont. — Fifty years of Christian concern for the down and out by the Scott Mission were celebrated the same weekend recently. They have much the same kind of outreach, located at opposite ends of Toronto's inner city.

The Scott Mission, situated on Spadina near College St., has its roots in the Presbyterian Church, and is the lengthened shadow of the Zeidman family. Presbyterians started a "Jewish synagogue" ministry in 1908, with which Rev. Morris Zeidman became involved in 1926. It was reorganized in 1941 as the Scott Mission.

A feature of the celebrative open house was the attendance of Mrs. Annie Zeidman, co-founder of the mission, who is now 96 years old. The celebration concluded with a service of thanksgiving held on Sunday afternoon at the St. James Cathedral.

Bill Whitehouse showed off the 48-child day care centre of which he is director, including the fenced-in outdoor play area on the roof. The local Portuguese church served refreshments in the room where 400 receive a hot meal each day. Board chairperson W.T. David gave a brief overview of the mission's current ministries in the chapel where five different worship groups meet during the week. These include an Iranian Church, the First

Native Evangelical Church, Arabic Bible Study, Chinese Fellowship and Hungarian Fellowship.

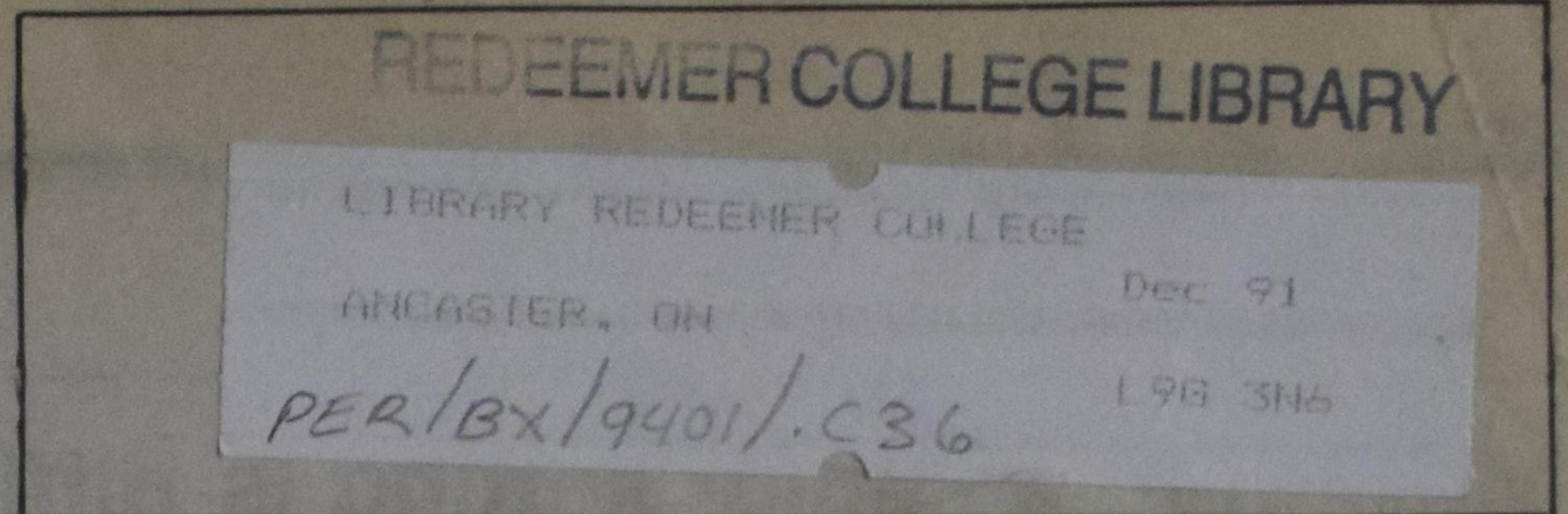
### Quality care

The Scott Mission was located on Bay Street until 1948 when it moved to its present location and subsequently designed and built its three-storey building. Morris Zeidman died in 1964, and until recently his sons have directed its operations. Some ten Zeidmans are still involved in the ministry. A year ago a young and gifted Chinese woman, Margaret Cheung, became Executive Director.

The Mission prepares 200 bag lunches each day, in addition to its hot meals. It takes pride in the good quality clothing it gives to those who need it, has a food bank, a Meals on Wheels program, a strong youth program and an evening coffee shop. The Mission goes wild at Christmas, says David, with food hampers and all sorts of things to make the eyes of the poor and deprived shine.

A special feature of the Scott Mission is its camps. Its four ten-day camp sessions in Caledon accommodate 125 children. A unique feature is that the inner-city mothers go to camp with their children. It also has a camp for seniors in Collingwood and a Homestake House in Kenora.

The Young Street Mission put on a



Photos: Robert VanderVennen  
The Scott Mission celebrates 50 years of service.



Toronto mayor Art Eggleton awards plaque to Yonge Street Mission for 95 years of service.

street festival to celebrate an astonishing 95 years of service. The street was blocked off at its Gerrard and Parliament St. building for outdoor booths and refreshments. Mayor Art Eggleton gave a speech and presented a

plaque for outstanding service to the city. The mission's original site on Yonge Street now serves as its drop-in and counselling centre for hundreds of street kids.

## Public opinion of clergy falling in united Germany, survey finds

FRANKFURT, Germany (EP) — The new, unified Germany doesn't think much of its clergy, according to the results of a survey conducted in the country.

The survey, conducted by the renowned Emnid Institute of Bielefeld showed that clergy plunged five places in West German public opinion since 1987, when they were rated as holding the fifth most respected vocation among 25. In East Germany, the image of clerics is even lower: they are rated at 19 there.

This comes as some surprise, according to IDEA, the Information Service of the German Evangelical Alliance. Clergy, particularly Protestants, played an important role in the peaceful revolution of 1989.

### What's the place of clergy and church?

The Emnid Institute pointed out that comparatively low numbers of church members in East Germany may account for the poor rating. Nearly 70 per cent of the 16.4 million inhabitants are unchurched there after decades of communist oppression. By comparison, 84 per cent of the 62.5 million West

Germans belong to the Catholic Church or are Protestants.

A spokesperson for the Protestant Clergy Association, Rev. Siegfried Sunnus, commented that the church on the whole is losing ground in Germany as a social institution. More and more people do not even notice the work of a minister because so many have lost contact with the church.

However, he admitted that there is also widespread frustration with the clergy. To some, their pastor appears too pious, while others take exception to his or her political involvement. At times, Sunnus said, the work ethics of ministers also come under critical scrutiny. Often judgments passed on "inefficient" pastors are, however, unfair, because they disregard the multitude of industrious and dedicated men and women of the church, he said.

The survey found that the medical profession enjoy the highest reputation in Germany, both East and West, followed by the legal professions. Least renowned are military officers, advertising agents and insurance brokers.

### In this issue:

Ministering to the Mayas in Mexico rewards the "ministers" as well as those ministered to . . . . . pp. 10-11  
John Oosterdag has found that most things are "relative" . . . . . p. 12  
Many churches these days must make hard choices . . . . . p. 13

## Fall 1991 begins this week



... There is a harmony  
In autumn, and a lustre in its sky,  
Which through the summer is not heard or seen,  
As if it could not be, as if it had not been!  
From: "Hymn to Intellectual Beauty" by Percy Bysshe Shelley

### Thinkbit:

The art of taxation consists in so plucking the goose as to obtain the largest amount of feathers with the least amount of hissing.

Jean-Baptiste Colbert



## Moving to a senior setting is difficult yet worthwhile



A resident awaits a snack at Shalom Manor.

Photos: Courtesy Shalom Manor

### Bill Fledderus

St. Catharines, Ont. — The most difficult part of moving to a senior's residence is realizing the move is a good idea, says Margaret Tigchelaar. Tigchelaar is on a committee for future planning at Wellingstone Christian Home in Hamilton, Ont., and has helped several seniors make the transition to seniors apartments.

"The initial decision to leave the old place is the main hurdle; actually, finding a new home and making the move are much easier," Tigchelaar says. "It's not easy for people to admit to themselves that the old house is becoming too much work."

Fred Hagen, vice-president at the Wellingstone apartment complex, points out that many seniors are reluctant to move to a residence for seniors because "they feel it's their last step in life — that from here it's all going to be downhill. They shouldn't think that way."

### When older people should consider moving

Hagen says that though it is difficult to draw an arbitrary

line, "I would say that couples in their 70s who still live in a big family house should seriously consider living in seniors' apartments — even couples who are in perfect health. It's so much nicer to share that decision and experience a move together than to have to go through it alone if your spouse suddenly becomes ill."

Property worries are also a sign that seniors should consider moving, says Tigchelaar. "If you start worrying about cleaning, about keeping up the garden, about cleaning the windows, or if you start counting all the chores yet to be done, it may be time to consider a move to a smaller place."

"There comes a point when you don't enjoy your property like you used to," she continues, "when the worries outweigh the enjoyment. You may deny it at first and say to yourself, 'It will be better next spring.' But eventually you have to face it. Your driveway will be slippery all winter but the hallways in a complex for seniors will not."

Hilda Westerhof, who lives with her husband, Henk, at Holland Christian Homes in

Brampton, Ont., points out that the waiting list is an important part of the whole process. "We put our name in and it took three years before they called us."

"But then when they did call to say there is an opening," she continues, "we had to decide in just a few days whether or not we wanted to accept. We thought about it for a while and in the end we accepted. We don't regret it for a minute."

"But it was all rather overwhelming," she adds. "Imagine having to sell your house, just like that."

The Ministry of Health operates placement co-ordination services in most Ontario municipalities which supervise waiting lists and help seniors evaluate their options.

### Moving in with the children

Often, an elderly person may move into a son or daughter's home. Jan and Dee Broer, residents at Shalom Manor, a Christian Reformed home for the aged in Grimsby, Ont., lived for a while with their children in Simcoe.

"It was ideal," Mrs. Broer says. "They had bought a house which had a sort of apartment at the back. My husband and I usually spent the winter in Florida, so we and the children didn't have to worry much about imposing on each other."

Living with one's children is not a solution for everyone, however. If no one from the son or daughter's family is home during the day, some elderly parents find an even increased sense of isolation.

For seniors who become physically or mentally ill, the choice is often made for them. Illness or simple loss of ability may demand more care than children or home-care services can provide.

After their time in Simcoe, the Broers also lived in a private

apartment setting. "At that time, Mr. Broer's Alzheimer's disease got worse," says Mrs. Broer, "and he began to need more care than I was able to give."

"Home care worked for a while, but soon my husband was in the hospital," she continues. "I didn't want to be separated from him, so we applied at several homes for the aged. When space became available for us at Shalom, it was an answer to prayer."

At Shalom Mr. Broer receives the professional care he needs, and the couple can live together.

Though the move was hectic and exhausting, Mrs. Broer is glad she made it. "The worst thing about it was filling out forms. I had them coming out of my ears."

At Shalom Mrs. Broer had to make some hard adjustments. "At first you are waited on all the time and you have to learn to be gracious. But soon everybody gets to know you and what things you would rather do for yourself."

### The importance of Christian community

Tigchelaar and Hagen both say they value the quality of the environment more than the quality of the investment.

"When you are in your 70s," Hagen says, "you should not have to worry about always choosing the cheapest option. If I had to advise someone of my parents' generation who was trying to choose a home, I would underline the importance of ethnic and religious compatibility."

"In a Christian community like Wellingstone, people truly care for one another. When a spouse dies, for example, the support for the survivor is very strong. That Christian community makes all the difference."

Wellingstone is built next to

Mt. Hamilton Christian Reformed Church and many seniors who move in transfer their church membership to the neighbouring church.

Tigchelaar notes that changing church membership can be difficult. "Making new friends takes a little work."

At Shalom Manor, the staff is fully bilingual so that people who prefer to speak Dutch may do so. Many Dutch traditions such as *Sinterklaas* are also kept up there.

Mrs. Westerhof stresses that the Christian community she experiences at Holland Homes is the best part about living there.

At Holland Homes she has the opportunity of volunteering to help feed the residents in the Homes' nursing-care wing, Faith Manor, to participate in Bible study groups, to sing in the choir and to use her various gifts to God's glory.

### The last word

Tigchelaar points out that helping a parent move does not necessarily mean that the son or daughter spends less time with the parent. "I visit my mother just as often now that she is at Wellingstone as when she lived next door."

The daughter and her siblings worked together to give their mother the best advice possible about moving. When they considered various apartment homes, Tigchelaar's brothers gave her advice about finances, while she considered the atmosphere of various homes with her mother.

Tigchelaar stressed that she made sure those she helped knew that the decision was always theirs. "I gave her my opinions, sure, but there was never any question that the final decision would be entirely up to her."



Residents enjoy a special Christmas entertainment program.

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Welcome to Canada — strike capital of the world. “Man the picketlines.” “Solidarity for ever” and all that jazz. “You have nothing to lose but your shackles.” Slogans, economic theories and labour-management practices of a by-gone era forced the dominion to a standstill. All over the country the sound of grinding teeth: travellers trapped in inertia, ships stuck in canals and seaways, and farmers unable to ship their crops.

★ ★ ★

Farmers especially are having a hard time of it. They have harvested the third largest crop on record, but prices for wheat, barley, oats, corn, canola and soybeans are near an all-time low. Farm leaders claim that the industry needs a \$1-billion shot in the arm immediately. The PSAC strike adds to the already very grim outlook. Exporters generally have a hard time to compete: our high dollar as well as our relatively high interest cut heavily into profits. It was expected that the Free Trade Agreement would allow manufacturers to penetrate the American market from base Canada. The changing economic situation caused the opposite to happen.

★ ★ ★

The Free Trade Agreement has certainly not removed all tariff tussles. The powerful U.S. lumber lobby has stepped up pressure to slap duties on Canadian softwood imports to offset what they say are huge provincial subsidies. Canada terminated the earlier agreed upon 15 per cent tax on softwood shipped to the U.S.

★ ★ ★

His Retired Majesty was in the papers again. The coverage proved what the King James so delicately says of Moses: his natural forces had not abated (Deut. 34:7). “‘Tis pleasant, sure, to see one’s name in print,” wrote Lord Byron. Not always though.

★ ★ ★

The unity cabinet was in Sherbrooke, P.Q., doing the unity thing: trying to reach a compromise that will ultimately produce a constitutional proposal. *The Ottawa Citizen* speculates that Unity Minister Joe Clark will rise in the House of Commons on Sept. 26 to introduce the government’s proposal. Will it be a Meech Lake sequel?

★ ★ ★

Here are a couple of items that belong under the heading: “It’s not *what* you know ....” Pat MacAdam, a former aide to the prime minister has talked the federal government into renewing an office lease four

years early, and paying \$1.64 million more in annual rent to Ottawa developer Pierre Bourque who is in financial trouble. Tom Rideout, the Newfoundland Tory leader who is stepping down, has been appointed to the federal immigration and refugee board. Salary ranges from \$65,000 to \$89,000. And Labour Minister Marcel Danis, when he was Minister of Youth, approved a \$37,328 grant to hire students at his golf club. *The Ottawa Citizen* has a nose for those kinds of rewards.

★ ★ ★

As a sign of the time we report here that the Quebec language police has ordered a change in the sign that welcomed visitors to the city of Aylmer in two languages. Now the sign simply says “Aylmer.” The welcome mat is no longer out in Aylmer.

★ ★ ★

This summer is a goner. I have seen trees in fall colours. Birds are bunching up. We had Macintosh apple pie. Kids are back in school and ministers are back from vacation. It went too quickly.

★ ★ ★

After one year in power, the NDP government of Ontario is taking off its training wheels. Premier Bob Rae did a flip-flop on the government’s proposed and planned public auto insurance. That is a billion dollar industry and private companies lobbied against the plan with unlimited budgets. Predictably the government withdrew its plan.

★ ★ ★

Statistics Canada gives us the good and the bad. This time it is the bad: just less than one-quarter of our population attends church once a week. It shows, I find, in the generally eroding moral climate. Or is that nostalgic musing of an old man? Maybe this church in Wellington, Kansas, found a

solution. It advertised in the *Wellington Daily*: “Anyone interested in losing weight and participating in an inter-denominational Bible study is invited to an organizational meeting tomorrow evening at 7:30 at 902 N. Poplar.”

★ ★ ★

The U.S.S.R. voted itself out of existence. The meeting of the Soviet parliament reminded me of ecclesiastical gatherings I have attended. There was so much voting on paragraphs, amendments, amendments to amendments and main motions that the button-pressing deputies were thoroughly confused. The chairman came to the rescue: “Confused?” asked Gorbachev. “Yes” the deputies shouted back. Easy solution: “we’ll vote again.” And so the vote went three times, and the motion carried at the fourth vote.

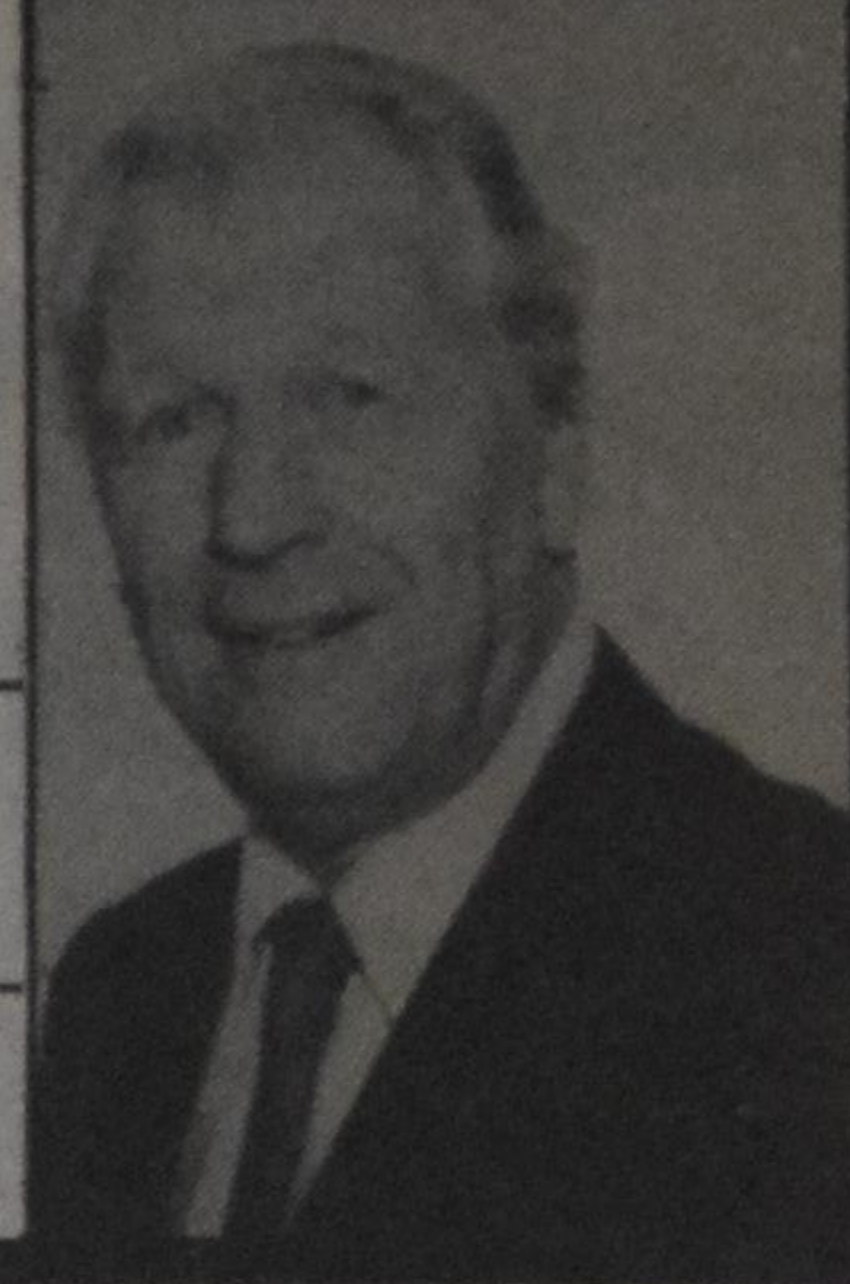
One hundred deputies abstained, and opponents who were too vocal found their microphones switched off. Democracy and parliamentary procedure are still fairly mysterious concepts in what used to be the Soviet Union. Politicians all over the world though have one thing in common: the Russian deputies determined that their parliamentary perks would remain till 1994. Switching off microphones does, however, seem to be a measure that the president of the 1992 Christian Reformed Synod might consider. The stores in Moscow keep displaying empty shelves, but a few packs of Marlborough cigarettes will buy most anything. Moscow’s McDonalds still have line-ups. It is probably the only McDonalds that does not serve coffee; Moscovites prefer tea.

★ ★ ★

The newly independent Baltic republics remain largely dependent on the Soviets for their economy. The

## Pressreview

Carl D. Tuyl



Russians supply them with energy and most raw materials. Lithuania used its newly gained freedom to pardon thousands of people convicted by Soviet courts for Nazi war crimes.

★ ★ ★

Israel, and its significant other — the U.S. — are in an interesting diplomatic Mexican standoff. Israel wants \$10 billion U.S. loan guarantees to build new settlements, and America wants a peace conference. Granting the loan guarantee will enrage the Arabs and the Palestinians, not granting it jeopardizes Israel’s co-operation in the peace-process. A diplomatic maze!

★ ★ ★

The U.S. is going through the drama of getting a Bush appointee on the bench of the country’s Supreme Court. It’s a very complicated, participatory, manipulative process in which every Tom, Dick and Harry and their aunts and uncles seem to be involved. Monsieur has a much easier time of it; he just makes the appointment.

★ ★ ★

News from the Dutch: Heineken made \$ 698 million profit on 4.2 billion guilder sales in the first half year of 1991. That is a lot of brewsky. There is a current adage underlying Heineken’s success: “If at first you don’t succeed, have a beer.”

★ ★ ★

There was bloody violence again in South Africa. DeKlerk’s new plan will grant all South African citizens equal voting rights, and the cabinet would have posts for opposition members. Yet, due to some mysterious parliamentary hocus pocus, whites would have the right to veto.

★ ★ ★

The European Community is desperately trying to prevent further bloodshed in Yugoslavia with very little success. The killing and maiming continues unabated.

★ ★ ★

Carl Tuyl is the Christian Reformed Church’s chaplaincy co-ordinator.

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# Editorial

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### Editor:

Bert Witvoet

### General Manager:

Stan de Jong

### Associate Editor:

Marian Van Til

### Assistant Editor:

Robert VanderVennen

### Staff Journalist:

William Fledderus

### Reporters:

Alison de Groot, Stan de Jong, Nandy Heule, Anne Hutten, Reinder J. Klein, Angela Terpstra

### Accounting:

Willy Suk-Kleer

### Advertising:

Suzanna Brasz

### Circulation & Mailing:

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### Layout & Design

Cecilia van Wylick

### Typesetting:

Ingrid Torn

### Proofreading:

Willy Suk-Kleer

### Editorial Advisory Board:

Robert Bernhardt, Margaret Griffioen-Drenth, Nandy Heule, Anne Hutten, Sheena Jamieson, Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz, Hendrik Reems, Lammert Slofstra, William Van Huizen.

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## Ask not for whom the picket strolls — it strolls for thee ... unfortunately

Most people resent being inconvenienced or hurt by a labour dispute in which they have no part. Why should anyone lose time or money because two parties in a certain company cannot see eye to eye about their work relationship? Do I picket the neighbourhood when my wife does not give me enough pocket money?

As it turned out Canadians had ample opportunity to be annoyed about undeserved delays in service lately. For almost two weeks the Canadian Union of Public Workers (CUPW) organized a number of rotating strikes against Canada Post *and* the public (a hapless organization like *Calvinist Contact* was getting only a trickle of articles, letters, renewals and ads). Immediately following CUPW's return to work, the Public Service Alliance of Canada (PSAC) called for an all-out strike against the federal government *and* the public (ask our associate editor Van Til what it is like to cross the border from her house to our office and back).

Is this what John Donne had in mind when he wrote: "No man is an Island, entire of itself?" Does anyone's labour dispute have to diminish you and me? Apparently so.

### Too essential, too violent

There are a number of things we Canadians should challenge after the latest rash of large-scale strikes. First of all, is it right that public service be so severely disrupted as it has been in the preceding weeks? Should public workers have the right to strike, a right given to them in the '60s, when Lester B. Pearson and his Liberals were in a good mood? (It is well to note that since that time CUPW has exercised the right to strike eight times, whereas this is the first strike for PSAC.)

We believe that the postal service is an essential service and that those who work in it should *not* have the right to strike. U.S. postal workers do not have the right, nor do postal workers in many other countries.

Another challenge should be directed to unions for allowing their members to become as violent as they have been. It's one thing when strikers lose their cool after weeks and months of no progress with a concurrent loss of income. But newspapers reported violence on the picket lines of CUPW since day one of the strike. What makes this union so militant?

### A limit on pickets

The whole matter of picket lines should be reviewed, we believe; especially mass picketing. As one labour lawyer we talked to remarked, people tend to act in uncharacteristic ways when they gather in large numbers. By themselves they would never think of throwing a tomato, hurling insults or wrecking a company's equipment. But once they become part of a crowd gathered for the purpose of conflict and self-interest, they may resort to very unusual and destructive behaviour.

Perhaps mass picketing should be outlawed and the maximum number of pickets per gate specified by law.

What are picket lines for, anyway? In theory they are meant to provide the public with information about the strike. In practice they end up as attempts to interrupt the flow of traffic into and out of a plant and to prevent the

plant from operating. This is, in fact, illegal. By law no one has the right to block access to or egress from a private property. A strike does not suspend that rule of law. Yet strikers act as if they are fully entitled to keep people and vehicles from moving in and out.

It is well known that the police offer very little enforcement of the law at the picket line. Should that not be challenged as well?

### Replacement breeds violence

There is among the populace a myth that says that the picket line is sacred. There are people who would never cross a picket line, whether the union is right or wrong. Solidarity forever! This is sheer idolatry and a denial of the rights of the company and of those workers who disagree with a union's actions.

One must, of course, understand that people going out on strike do so at the loss of their wages. It must be frustrating for them to see replacement workers come in to take their jobs.

The province of Quebec has passed legislation that forbids the continued operation of a plant that has been legally struck. The Ontario NDP government is considering similar legislation for its province. There is no doubt that this kind of legislation removes violence from the picket lines.

But what if the strike is legal but not justified? Unions are not always right in their demands. Should a company automatically be prevented from trying to keep going? Ed Vanderkloet of the Christian Labour Association of Canada offers a way out of this dilemma in an editorial in the September-October issue of *The Guide*. He writes: "Okay, prohibit the performance of all (bargaining unit) work during a lawful strike. But *only* after the union has offered to let an outside arbitrator settle the dispute and the employer has turned down the offer." This suggestion made to the Ontario Minister of Labour might help resolve the question of violence on the picket lines.

### Industrial warfare?

In this same editorial Vanderkloet observes that "a strike is the industrial equivalent of war." We hope he is talking about how things are and not how they should be. For the purpose of promoting harmonious labour relations, one of the CLAC's key aims, the analogy is not very helpful in setting a new framework for "peaceful" conduct on the picket lines. Perhaps Vanderkloet should call a strike the industrial equivalent of a spouse's "Not tonight, dear."

What Canadians have seen on picket lines throughout the land in the past month is a far cry from what picket lines should or could be — peaceful means of alerting the public to the fact that negotiations have come to an impasse and informing them of the facts. Lest we forget, there were several times that Canada Post provoked violence by engaging in deception, as when they used helicopters to ship mail and buses to ship people when the opposite was claimed each time.

Perhaps it is time to invent a new Canadian curse for those occasions when labour relations in our society are breaking down and the pension cheque is stuck in the mail: "May you spend eternity as Jean-Claude Parrot working for Canada Post."

BW



# Catholic bishops call for new abortion law

OTTAWA (CCCB) — Catholic bishops want the federal government to write a new law protecting the lives of the unborn.

The request came in a motion passed during the final session of the plenary assembly of the Canadian Conference of Catholic Bishops. About 90 bishops met in Ottawa Aug. 22-27.

The bishops' motion said, in part: "We look to our government, whose duty it is to promote and protect the rights of all, to enact legislation which will effectively protect the lives of the most vulnerable, the unborn."

The Supreme Court of Canada struck down the existing abortion legislation early in 1988. The federal government responded with Bill C-43, but in January 1991 that legislation failed to pass in the Senate.

The bishops said the current situation "effectively allows abortion on demand."

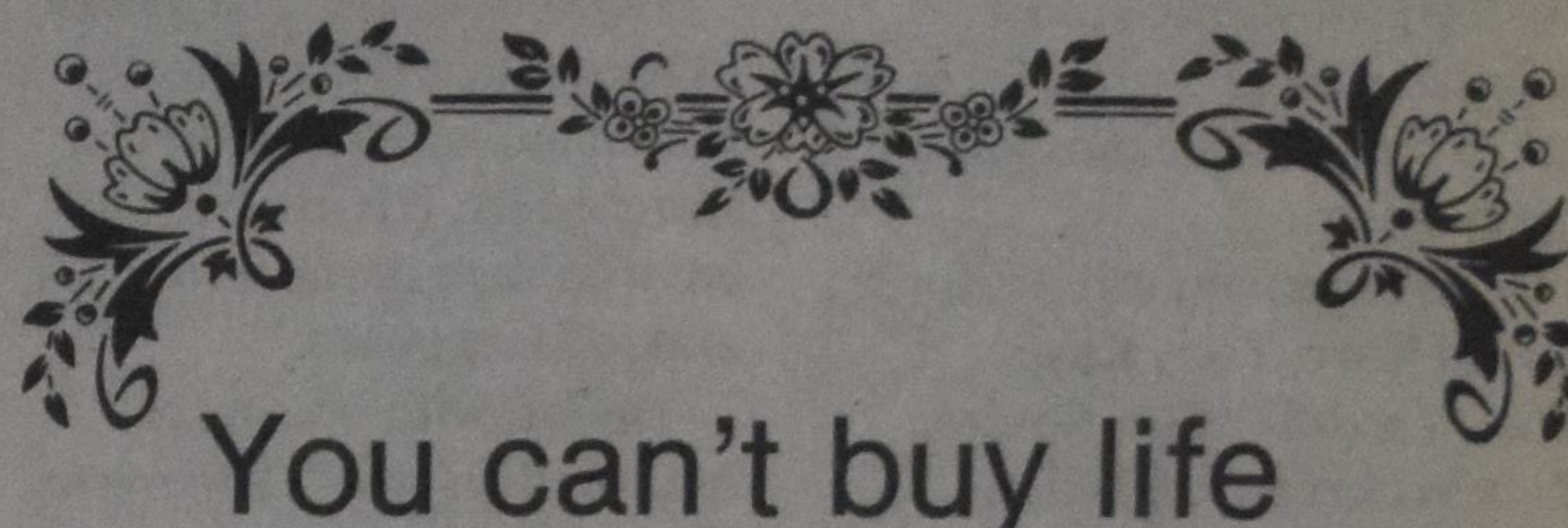
They committed themselves to work to "ensure that Canada become a society which welcomes life in all its stages."

On the final day of their meeting the bishops gathered in small group workshops to discuss the Canadian constitutional question.

Bishop Thomas Fulton of St. Catharines briefly introduced the session by saying that bishops from the various regions simply wanted "a dialogue" with one another. "There will be no recommendations forthcoming today."

However, a CCCB representative recently participated in an inter-church delegation meeting with Joe Clark, the constitutional affairs minister. The bishops will continue to monitor constitutional developments closely.

## Wisdom



### You can't buy life

Money isn't an important factor in my life. Granted some problems and situations can be resolved with money but the true value of life cannot be bought with money. Here are some examples.

#### WE CAN BUY

The Bed  
The Food  
The Book  
The Luxury  
The House  
The Medication  
The Wedding Ring  
The Diversion  
The Crucifix  
The Best Plot In The Cemetery

#### WE CAN'T BUY

The Dream  
The Appetite  
The Intelligence  
The Beauty  
The Home  
The Health  
The Love  
The Happiness  
The Faith  
Heaven

Get up and see the morning that is strong and full of light. Breathe dawn's fresh air and be part of life's strength. Wake up, walk, struggle, decide.....and you will triumph in life.

-Wilson Ospina  
Prisoner in Collins Bay

## Poetry

### The Gospel according to "YOU"

There's an ancient, wonderful story  
Come down from a time long gone:  
It's known as the Gospels according  
To Matthew, Mark, Luke and John.

The Gospels were given to show us  
The power of God's love divine.  
May its story be told over and over  
In the writing of your life and mine.

People read and admire the Bible  
With its message, inspiring and true.  
But what is their heartfelt opinion  
Of the Gospel according to "YOU"?

You are writing a story each weekend,  
A chapter each working day,  
With deeds that you don't or do practise,  
With words that you do or don't say.

Each moment you're writing a story;  
Take care that your writing is true.  
For the only translation that some read  
Is the Gospel according to "You."

Adapted by BW from a poem published by Gospelfest '88, Collins Bay Penitentiary.



David T. Koyzis

## Across the Globe

### No mourners at this funeral

Russian communism is dead after more than 70 years. When it finally passed into history after a lengthy illness, there was no one to mourn it. What had begun in 1917 as an attempt to liberate Russia from the tyrannies of the past ended up plunging that country into decades of blood-letting and bureaucratic oppression.

An ideology which had promised equality and prosperity had in fact made everyone equally poor and equally subject to state-sponsored terror. Worse, scores of millions died in a succession of famines, purges and exterminations which by comparison made the bumbling regime of the last tsars look like a canasta game. Lenin's version of Marxism is now thoroughly discredited in the land of its birth.

Seventy years is not a very long time in the course of human history. The Roman Empire lasted for well over a thousand years in one form or another. The Ottoman Turks ruled the Middle East for nearly five centuries. And the Romanovs held power in Moscow and St. Petersburg for just over 300 years. Many Russians are still alive who have childhood memories of a world swept away by war and revolution. To them the collapse of communism may seem less startling than to younger people who have known nothing else.

#### Waiting for deliverance

In the weeks since the failed *coup d'etat* and subsequent revolution, I have found myself reconsidering those passages in Jeremiah which foresaw the Jewish people's deportation to Babylon. During their period of exile, the captives must have thought that their suffering would last for ever, despite God's explicit promise that Babylon's time would be limited to 70 years (29:10). The author of Psalm 137 nearly gives in to despair at the thought that he might forget the land of his birth and the temple of Yahweh. His final call for divine vengeance on his people's tormentors seems tinged with the fear that deliverance might not come after

all.

But then I think of Daniel who, in the first years of the Persian King Darius, called upon God to fulfil his promise and return his chosen people to the land of Judah.

It may be that back in 1985 (the first year of Gorbachev) a Russian Christian who had spent time in prison or in a psychiatric hospital, pleaded with God to put an end to her people's persecution. Perhaps she prayed in words similar to Daniel's: "O God, hear the prayers and petitions of your servant. For your sake, O Lord, look with favour on your people who bear the name of your Son. We do not make requests of you because we are righteous, O Lord, but because you are merciful." And perhaps, like the words recorded in Isaiah 40, God gave this answer: "Comfort, comfort my people. Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed."

#### Times and seasons are God's

Lest the reader think my imagination is running away with me, I have been told by several visitors to the former communist bloc that, at least as early as the mid-1970s, Christians in those countries foresaw the fall of communism. In 1978, just before he became pope, John Paul II told some German bishops that the end was not far off. The following year a papal adviser made a similar prediction to a sceptical *Time* correspondent. Believers behind the old Iron Curtain seemed to know something that we were unable — or unwilling — to see. They clearly understood the words of Daniel:

*Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning. He reveals deep and hidden things (2:20-22).*

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.



## Close to the edge: Supergroups say 'Yes' to worship

### Dan Wooding

The supergroup Yes has recently put aside internal quarrels to link its former and present band for a world tour. Dan Wooding attended a concert recently in San Diego at the invitation of his old friend Rick Wakeman, keyboards *supremo* with Yes. Wooding later talked with two pastors about what took place and the incredible power of rock music in shaping today's culture.

With the noise of the Yes concert at the San Diego Arena still ringing in my decibel-weary ears, I talked with a pastor who had accompanied me to the event. Having heard possibly the world's most talented rock group perform, I asked him what he thought of the evening.

Jon Anderson, Bill Bruford, Steve Howe, Tony Kaye, Trevor Rabin, Chris Squire, Rick Wakeman and Alan White had just lifted rock music to new and unimagined creative heights before my very eyes and ears. My American pastor friend said, "That was a worship event; an incredible worship event."

I was confused. So he explained: "The fans went to worship their idols and their idols loved every minute of it."

As I had watched singer Jon Anderson twirling around the revolving stage singing favourite Yes songs "Close to the Edge," "Long Distance Runaround" or "Heart of the Sunrise," or eccentric guitarist Steve Howe playing a solo to the rapturous applause of his fans, I had become so caught up in the spectacle of the lights, the music and extraordinary electric atmosphere I hadn't thought of what rock music means to so many young, and not so young, people.

The American pastor said, "One of the things God impressed on me was the need for human beings to worship and to give adoration and praise. God spoke to my heart that part of his body were in the audience, those who haven't yet heard the Gospel of Jesus Christ and who have put this adulation in that place of worship."

Also with me at the concert was fellow Brit, Barry Taylor, former sound engineer with the heavy metal group, AC-DC, and now pastor of Lake

Arrowhead Christian Fellowship in the beautiful San Bernadino mountains of Southern California.

### Potent power

Taylor told me: The power of rock music is at its most potent and obvious level at a live concert. It is in a concert environment the heart of rock and roll is exposed."

Taylor, with whom I co-authored his story, *Singing in The Dark* (Kingsway), preferred not to comment on just one group's music but said, "The live show captures a total sensory effect that highlights the power of the music. The sounds, lights, lasers, convey as much power as the music's lyrics. It's an event, a unique moment between performers and audience. At heightened moments you can sense a 'oneness' between what is happening on stage and the audience."

I asked Barry, who started his rock and roll career as a roadie with the Bay City Rollers and this year was a featured speaker at the Spring Harvest event at Minehead, if he thought that worship of the stars on stage was a substitute for Christian worship. The kids haven't found Christ, so they worship a rock musician instead.

"Rock music provides an easily accessible and identifiable batch of youth heroes," he said. "The rock star, surrounded by musical equipment, sound and lights, presents a larger than life image that holds and often shapes the dreams of the kids — they give a focal point for teenage identity. Rock stars, such as Madonna and Michael Jackson, exert enormous cultural force."

Taylor went on: "The rock musician is an easily reached hero. He or she sings the

dreams of the youth culture and embodies many of their hopes and dreams, of acceptance, fame, fortune, recognition and intimacy."

### Intense but not frantic

He agreed that the Yes show we had attended was an act of

homage. "First," he said, "to the longevity of the band and the success of its enormous repertoire and second, it definitely seemed to be a celebration of the longevity of rock and roll itself. There was a nostalgic tinge to the whole event, identifying with 20 years

of a band's career, remembering moments of the past and working to the future with new music.

"There were obviously longtime Yes fans in the audience, the bulk of whom have changed as much as the

Continued on page 7...



Marian den Boer

## Like the Lilies



## A new dress

Shortly after baby Amanda was born, my husband Marty looked at the unbecoming bulge still camouflaging my waist and announced, "You deserve a new dress. Go out and get one...when your weight goes down."

Now I like a new dress as much as the next woman, but when my weight went down I didn't rush out and buy one. The truth is, I dislike shopping: I hate finding things on racks; I can never remember my size; I don't know prices; and I don't like trying on clothes in those little cubicles they call dressing rooms.

The only way to make shopping bearable is to invite along a helpful friend. Most of my friends love shopping so it's not difficult to get someone to come along. Even so, I was quite content without the new dress. Thus, after several months the shopping trip was still only a vague notion.

But then on my birthday I got a card from Marty, who really likes to see me in a new dress occasionally. It said, "You are hereby entitled to buy one (1) new dress."

I gently reminded him that I was already entitled to one new dress for losing the weight. Now I would have to go out and buy two new dresses.

### Becoming reality

I figured I better get this bit of shopping over with or I might get a new dress for Mother's Day, our wedding anniversary and Christmas. In fact, Marty could go on giving me new dresses; and as long as he kept giving me new dresses that never quite materialized, he probably wouldn't be giving me anything else — like a microwave or a dishwasher.

I immediately got on the phone to my trusty friend, Mary-Anne. She understood my dilemma and took me to the mall.

In the first store the dresses were too old-womanish. The second store was aimed at young girls. I would have walked right by the third store because everything I could see from the entrance was either bright red, black or white: colours too bold for my complexion.

Mary-Anne pulled me towards the back of the place to the softer spring colours. We had come to the right establishment. The saleswoman informed us of the store's super buy-one-get-one-free sale.

Mary-Anne took control. "What size are you?"

"Fourteen," I guessed.

We proceeded to pick a pile of mix and match

items in size 14.

### Going for it

The saleswoman, noting the half-dozen articles I wanted to try on, quickly waived the rule about only allowing three items in a dressing room at one time. She must have seen that we were honest and serious buyers.

To my delight, everything we picked was one or two sizes too big. It's much nicer to go into a dressing room with clothes that are too big than to begin with a size too small. I suppose this works on the same principle as Jesus' teaching about not picking the most honoured position at the banquet.

Of course there was no mirror in the dressing room: it was out in the store. This must be so the saleswomen can help you buy things. As I twirled in front of the mirror everyone nodded approval. Mary-Anne was saying, "You wouldn't know she has five kids." My ego soared.

The saleswoman waited several seconds to say, "You have the skirt on backwards." My ego landed with a plop.

### Ego treatment

I tried on various combinations. We agreed I should buy a skirt, matching top, jacket and walking shorts (don't ask me how the shorts got involved). That's when I began seriously looking at prices. The prices seemed high, but then again at this kind of a sale in which you buy one item and get one free, the higher the price, the better you feel about the free part. I mean a free \$10 pair of shorts doesn't feel nearly as wonderful as a free \$60 pair of shorts.

The bill came to \$200.

Mary-Anne gasped.

The saleswoman explained, "It's the tax." Then as she carefully pushed the articles into a bag she quietly mentioned, "These are non-returnable." I bought them anyway.

I liked the things and figured one good outfit was the same as two dresses. Besides, I had done enough shopping.

I modelled the clothes for Marty that evening and thanked him for the presents.

The next night we happened to be going out to a play. I proudly put on the new outfit.

Before we could get out the door, Baby Amanda spit up on the jacket. There are plenty of ways to keep a person humble.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.



Photo: Courtesy Dan Wooding

Pictured here after the Yes concert in San Diego are, (l.-r.) Peter Wooding, Rick Wakeman, Dan Wooding, Barry Taylor and Cathy Taylor.



Cinema/Music

Close to the edge: Supergroups say 'Yes' to worship

...continued from page 6.

band in the past 20 years. This crowd was very different from the average AC/DC audience, much older to begin with, but perhaps also people with a different approach to music. This wasn't the average 'headbanging' heavy metal crowd. Yes music is unique in

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Cinema summaries

Marian Van Til

Ava and Gabriel

Directed by Felix De Rooy

*Ava and Gabriel* is a Dutch entry in this year's Festival of Festivals" in Toronto, a film festival which in a short period has become one of the major world festivals.

Director Felix De Rooy lives in Curacao, Netherlands Antilles, and his film takes place on the island of Curacao in 1948 during the Dutch colonial period there.

As one would expect from a film-festival entry, *Ava and Gabriel* is not "just entertainment." De Rooy has a message for viewers — or rather three or four messages (which in the end becomes a problem).

A racial dimension permeates the film: blacks versus whites. That issue is inseparably interwoven with the culture clash which exists between the highly controlled and controlling Dutch ruling-class and the laid-back black natives. The blacks in the film have, for the most part, become Catholics under Dutch tutelage, but have retained some pagan superstitions which seem not incongruous with this brand of Catholicism.

Madonna for the people

Into that setting comes a black artist, Gabriel, whom the local priest — a sympathetic but rather ineffectual character — wants to hire to paint a black Madonna for the parish church. Even though there is a tradition of black Madonnas in Catholicism and the locals are black, the white bishop and church leaders need to be convinced that this would be appropriate. Through some finagling by the priest, they agree; then Gabriel asks a local church member, Ava, on whom he's had his eye, to pose for him as the Madonna.

That act sets off a series of events which ends in tragedy. The film focuses on Gabriel's struggle to do his art — and to get to know Ava — amidst what amounts to persecution from various forces, including the bishop, the governor, Ava's mother, some townspeople, and especially Ava's white police-officer boyfriend.

A strong subplot, or perhaps more accurately, another prominent message from De Rooy, involves homosexuality (De Rooy himself is homosexual). Two gay lovers who are friends of Gabriel's also face persecution. While most of the "romantic" relationships in the film seem to be based almost purely on lust or on some kind of mysterious, exotic and erotic compulsion (including Ava and Gabriel's), the gay men's relationship in the midst of their harassment is depicted with elements of tenderness and commitment and is the strongest relationship in the film.

Misunderstood 'saviour'

Throughout *Ava and Gabriel* De Rooy seems to be commenting on practically everything by including a number of images and themes that take on significance: the danger and violence lurking in repressed sexuality; the violence begotten by taking revenge; Caribbean Christianity as a religion of superstition and magic, little different than the native pagan religions; the Catholic Church as purveyor of patriarchal authoritarianism; homosexuals enduring persecution but demonstrating true love amidst adversity; and, above all, the artist as a kind of misunderstood saviour figure.

There's certainly never a dull moment here; *Ava and Gabriel* grabs your attention from the beginning to end. But afterwards when you start to reflect on what you've seen, the film seems to become less and less substantial. You never get to know Gabriel, or Ava or any of the characters. This film will undoubtedly please "liberal-minded" audiences, but it allows such audiences to smugly maintain their own prejudices while disapproving of someone else's. Not that all of De Rooy's points are invalid. But the film doesn't challenge viewers to do any real re-evaluating.

In the end, despite all those "profound" themes, De Rooy's film world is a surface one. It seems, in Shakespeare's words, to be "full of sound and fury [but] signifying nothing."

its style and progressiveness, intense but not in a frantic way."

I observed to Taylor that I thought much of the lyrics of Yes songs were silly, yet many there appeared to feel they were incredibly profound. He responded, "The lyrics aren't too important. While many know all the words to the songs, I don't think the primary method of meaning in music is rational discourse — with Yes their lyrics seem metaphoric, allegorical and quite honestly I understand few of them.

Capturing emotions

"I think rock music is more about capturing emotion than making definitive statements. Of course, some musicians have lyrics and messages which are easily caught and understood, especially those who attempt to spotlight political or cultural themes, but often I think that the lyrics become just another 'colour' in the make-up of a particular song."

A wonderful aspect of Yes's visit to Southern California as part of their world tour was to see my old friend, Rick Wakeman, the keyboard wizard of Yes. Rick, who rededicated his life to Christ three years back, has done a benefit album called *In The Beginning* for my ministry, ASSIST (Aid to Special Saints in Strategic Times). Rick had bought himself a van and, as the rest of the band were travelling in stretch-limousines and jets, he had already clocked 11,000 miles criss-crossing America. "It helps me keep in touch with reality," he laughed.

Barry Taylor, who was meeting Wakeman for the first time, said after the concert in San Diego, "I thought Rick was perhaps the most self-effacing of the band members. It appeared that his commitment was to music before it was to applause. He's a consummate musician who

has a very healthy attitude to the whole 'rock' thing."

Taylor believes that rock music is a major force in the shaping of cultural values today. "This is done with the powerful combination of music and imagery in this age of rock videos. It's not just a musical diversion, but a background canvas for the youth culture of today. It's an 'immediate' thing, probing freedom, autonomy, and with a sense of urgency captures and shapes the dreams of countless thousands."

Back to my American pastor friend. I asked him if he felt Christians should go to rock concerts. He paused and then said, "To worship, no! To evangelize, yes!"

Dan Wooding is an award-winning British journalist now living in Southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times). He is a syndicated newspaper columnist, a commentator for the UPI Radio Network in Washington, D.C., and is vice-president of Promise Publishing in Orange, California.

Not our song

NASHVILLE, Tenn. (EP) — Longtime supporters of the Grammy Award-winning Christian rock group Petra have been asking why their rock anthem, "God Gave Rock and Roll To You," has been recorded by the group KISS. Petra released the song on their 1977 album *Come and Join Us*, and later in 1985 on their *Beat The System* album. More recently, the KISS version of the song was featured in the movie "Bill & Ted's Bogus Journey," and will reportedly be in video rotation on MTV.

Petra founder Bob Hartman explained that the song was written by Russell Ballard, who is not a member of the group, and that rights to the song are out of Petra's control. "We received permission from the publishers to change some of the lyrics and to record the song, but we have absolutely no control over who else records the song," Hartman said.

A different kind of talk show?

NEW YORK, N. Y. (EP) — Ron Reagan, son of the former president who shares his name, debuted his new television talk show Aug. 12 with a discussion about religion and money that included New Age guru "Brother Charles" and cult leader Elizabeth Clare Prophet. Brother Charles explained that his "theory of synchronicity is based on what meditative art really is in a contemporized understanding," and that "thought distorts reality." Prophet urged Americans to build fallout shelters "because of the nuclear climate of many Third World nations."

GLAD gets ready for Christmas

NASHVILLE, Tenn. (EP) — Following on the heels of their highly successful *Acapella Projects I and II*, the gospel group GLAD has just finished work on their new release, *An Acapella Christmas*. "We really wanted to make a record containing songs of worship to the newborn Saviour, a conscious choice not to focus on the fluffy, commercial side of Christmas," said GLAD's manager Don Nalle. "We hope that it will lead people into worship and cause people to focus on the birth of Christ."

Connecting

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## Church

Marian Van Til, page editor

# Deportation of Haitians shrinks Christian Reformed Church in Dominican Republic

GRAND RAPIDS, Mich. (CRWM) — Christian Reformed missionary Steve De Vries sat in what used to be the kitchen of a pastor's house in the Dominican Republic. Across the small, dirty, concrete room sat a Haitian man, about the same age as De Vries. He wore tattered pants, no shoes or shirt, and held a little girl on his knee. All that was left in the room was a table and a few chairs. Everything else had been packed for the trip across the border back to Haiti.

De Vries asked the man if he was sure moving back to Haiti was the best thing for his family. Life back in Haiti would likely be more difficult than in the Dominican Republic, where many Haitians move to earn meagre wages harvesting sugarcane. The man was unsure of where he would live, if he would find work or how he would feed his family.

"How can you ask me to help you move," De Vries pleaded. "You'll probably starve when you get there. Do you want me to help you starve?"

The smiles around the room told De Vries that he didn't understand. The fact is, many such Haitians don't see that they have any choice but to return to their own country, the land they left originally because of the desperate economic situation there. Now the Dominican Republic is deporting Haitians *en masse*.

### 'Hauling us off like animals'

"They're picking us up and hauling us off like animals, and once the [sugarcane] harvest is over it will be worse," the Haitian man explained to De Vries. "They don't care about your family. They don't care about your possessions. They just pick you up on the street and haul you off to the border. The Dominicans hate us. On

the street they tell us to go back to our country. And once they've picked us up they beat us, abuse us and do whatever they want with us. After the harvest the company will owe me \$400 severance pay, but I'm not waiting for it. They are not going to treat my little girl like an animal. We're going."

This man and his family are not alone in leaving the Dominican Republic. Since June, when Dominican Republic President Joaquin Balaguer ordered the deportation of Haitians, more than 50,000 have been forced out of the country or left on their own to avoid harassment.

According to Rich De Ruiter, field director in the Dominican Republic for Christian Reformed World Missions, the mass exodus accounts for the virtual disappearance of 54 of the 235 Christian Reformed churches in the country, since World Missions focuses its work in the

Dominican Republic primarily on the Haitian migrant population. By the time the dust settles, De Ruiter anticipates that nearly half of the CRC in the Dominican Republic could be gone.

Missionary Ray Brinks, who has worked in the Dominican Republic for 11 years, says such deportations of Haitians by the Dominican government have happened before. But the one this year is the worst he's seen. He and other missionaries feel the government's actions were probably provoked by the May 30 airing of "Bitter Harvest" on ABC's *Prime Time Live*. The program showed the slave-like conditions of Haitian sugarcane cutters and alleged an indifference and injustice on the part of the Dominican government.

"These things are always going on because the border is a sieve," Brinks explains. "Eventually the Dominicans purge the Haitians out, but they come back. This is the biggest exodus I've seen, though. It's shocking."

### Slave labour needed

Missionaries expect the Dominican government to ease up in November and December when sugarcane is again ready for harvesting. Since many Dominicans refuse to do such backbreaking work, Haitians will likely be allowed back in the country. But even this possibility is uncertain.

In the meantime, missionaries have set up a "transit" camp in Barahona,

near the Haitian border. Staff of World Missions and World Relief have helped Haitians by legalizing papers of pastors in particular, so they can stay in the country. Missionaries are also assisting those who are leaving with the shipment of their belongings, since they would be stolen if left behind. Missionaries have not yet received direct requests for financial aid.

### Schools disappearing too

Because the repatriated Haitians scatter once they arrive in Haiti, no church group remains intact once the people have crossed the border. Another casualty of the deportation is World Missions' Christian school program, which serves more than 2,500 Haitian children in kindergarten through Grade 9. In late August, the national assembly of the Dominican Republic CRC and the missionary staff met to discuss sending missionaries or Dominican pastors into Haiti, either to re-establish groups there or to maintain contact with them for their eventual return to the Dominican Republic.

"It's a desperate situation," Brinks summarizes. "People can't leave their homes without being arrested, and no one can find work. We have set up a feeding program to at least bring food to these people. It's desperate on our side of the border and I imagine it's even worse in Haiti."

## 'Back to God Hour' programming to air over Soviet national television

PALOS HEIGHTS, Ill. (BGTH) — A new half-hour Russian language "Back to God Hour" television program will soon air twice a month over Soviet national television, according to Dr. Joel Nederhood, director of ministries at "The Back to God Hour."

*Vozvrashcheniye k Bogu*

("Return to God"), which shares its name with the popular "Back to God Hour" Russian language radio broadcast, is tentatively scheduled to begin airing throughout the Soviet Union in October.

In announcing the arrangement made with Soviet national television, Nederhood

noted, "This expansion of 'Back to God Hour' Russian language programming represents a unique opportunity to bring the Gospel to the Soviet Union. It is an opportunity to broadcast *within* the Soviet Union. All prior broadcasts have employed powerful transmitters from Europe to blanket listeners in the heavily populated areas of the U.S.S.R."

One week before the August 19 coup attempt began in the Soviet Union, Nederhood welcomed Dr. Vladimir Zots, an aide to Mikhail Gorbachev, to "The Back to God Hour's" studios in Palos Heights. Zots, an advisor to Gorbachev on matters of culture and religion, was at the International Communications Center to appear on a *Faith 20* episode entitled "Religion in the Soviet Union." Rev. Alex Leonovich, director of the Slavic Missionary Service, served as translator on the program.

The new *Vozvrashcheniye k Bogu* telecast will be hosted by Mikhail Morgulis who also is the speaker on "The Back to God Hour's" Russian language radio program. According to Nederhood, the television series will feature a varied format which will include Bible readings with commentary, "Back to God Hour" Russian language videos produced by Morgulis and episodes based on the *Vozvrashcheniye k Bogu* broadcasts, translations of Nederhood's English-language

"Back to God Hour" messages.

"In light of recent developments within the U.S.S.R., I request the prayers of Christians throughout North America for the Soviet people and for the *Vozvrashcheniye k Bogu* broadcast ministry, that the

message of peace in Jesus Christ may continue to enter the hearts of millions throughout that land," concluded Nederhood.



Photo: Courtesy "The Back to God Hour"

After taping a *Faith 20* episode focusing on "Religion in the Soviet Union," Joel Nederhood thanks Alex Leonovich (l) of the Slavic Missionary Service and Vladimir Zots (c), an aide to Mikhail Gorbachev, for their participation in the program. The special was taped just one week before the August 19 coup attempt. A new "Back to God Hour" Russian language TV program is scheduled to begin airing over Soviet national television in October.



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# First public proclamation of Gospel in Albania in 500 years reported

TIRANA, Albania (EP) — While Christian missionaries have been thrilled that doors to the East Bloc and Iron Curtain have finally begun to open, Albania has been closed to the Gospel for some 500 years as a result of staunch communist oppression and Islamic influences which preceded it. But now that country, too, has also finally begun to open to the Gospel, according to the Association of International Missions Services (AIMS).

Western Christians made a public debut, bringing the Gospel to thousands of worshippers by means of a series of concerts presented by Jon Stemkoski's Celebrant

Singers, a member group of the Virginia Beach-based AIMS. The Celebrant Singers of Visalia, California, performed inspirational music and taught from the Bible in the northern city of Shkoder June 28. The event was historic, given Albania's form of communist practice, promoters said.

Albania broke ties with the Soviet Union in 1961 and with China in 1976, saying those nations did not practise a "pure" enough form of communism. All religious buildings were destroyed or seized for secular purposes in a cultural revolution in 1967. Anyone who professed a religious faith of any kind — Christian, Islamic, or other —

was arrested and tortured and many were executed. Albanian communists even removed all crosses from cemeteries out of their fanatical dedication to official atheism.

**Spiritual emptiness**

In recent years, however, as East Bloc countries have one-by-one shaken off their communist rulers and made political changes toward democratization, Albania finally followed suit.

"There's a great spiritual emptiness in the country," said Stemkoski. "I've ministered in Eastern Bloc nations for over 15 years and this was different. The church must use all opportunities to reach them."

Thousands of people

attended a concert of the Celebrant Singers in the public square of Tirana, the nation's capital, on June 30. By "coincidence," which Stemkoski credits to the hand of God, ministry teams from several other organizations had planned to converge in Albania the following day for the "Albanian Encouragement Project." More than 120 Christians representing 18 nations contributed to the outreach, which included music ministry, preaching, teaching and follow-up projects.

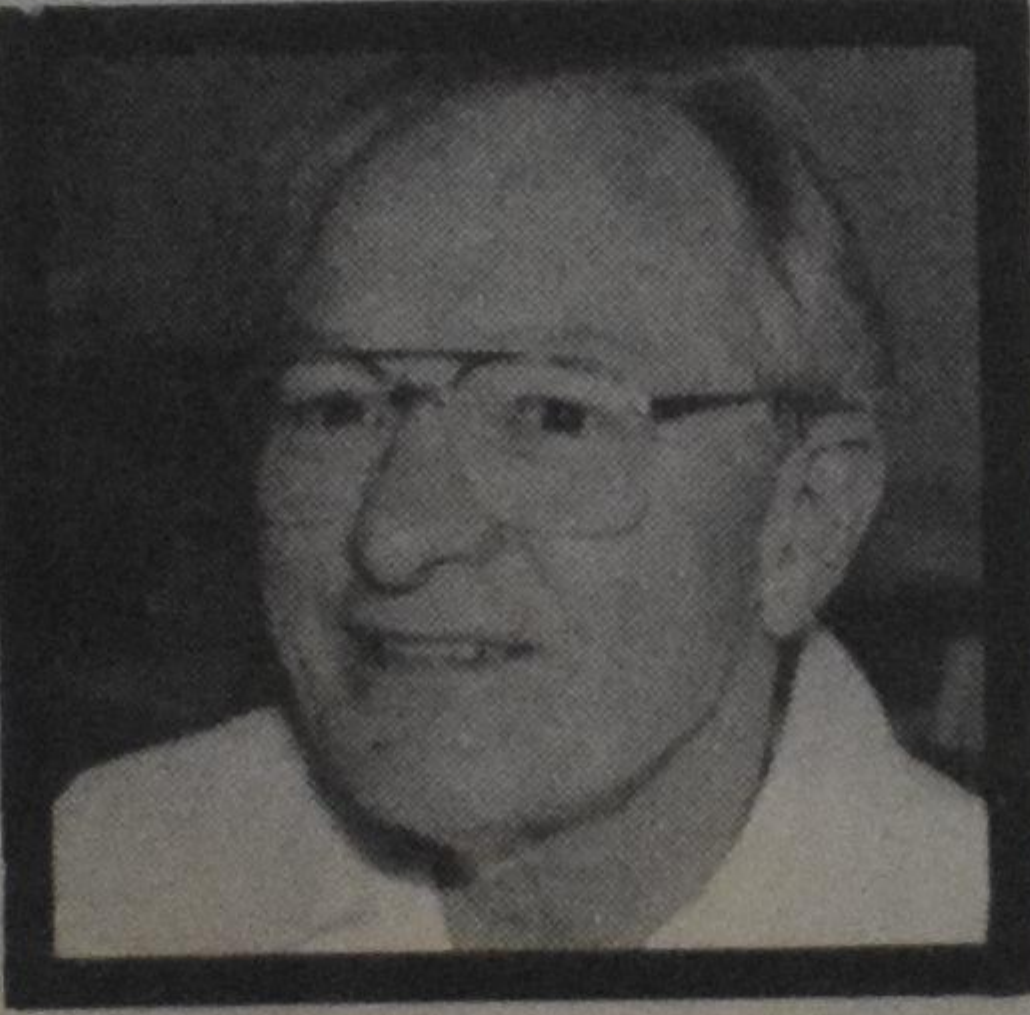
Tens of thousands of copies of Albanian-language Scriptures were distributed to crowds of people who

overwhelmed workers at a storage depot where food, clothing, medical supplies and Scripture were available. "The only danger we experienced in this nation was the risk of being trampled," said the Rev. Scaggs of Cornerstone Mennonite Fellowship.

During the week of July 8-12, the group of international Christians dispersed throughout the 190-mile by 60-mile country to deliver the Good News to other areas. "We were met with sincere interest and thoughtful questions from Albanians who had seen their parents and grandparents tortured and even killed for their religious faith," Scaggs said.

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Word  
and  
Spirit



Andrew Kuyvenhoven

## 'What-if' arguments

Church groups and theologians need to play the "what-if" game. What if Adam hadn't sinned? What if Eve had eaten the fruit and Adam had refused it? What if Pilate had refused permission to crucify Jesus? And even: what if you want to believe in Christ but you aren't one of the elect?

Such questions filled some of our church society evenings with useless talk.

Only once the Apostle Paul uses a "what if" argument: What if Christ had not been raised? And he answers his own speculative question: If Christ has not been raised preaching is useless and faith makes no sense (1 Cor. 15:14).

In this way he teaches us that the validity of all Christian faith and action depends on the reality of the resurrection of Jesus of Nazareth. That's the one nail on which the whole picture hangs. If Jesus is dead, we're fooling each other and wasting our time. But if he returned from death to life, the world has changed direction and life can never be the same again.

This one event, the resurrection, is so critical that it is permissible to raise a "what if" argument.

### Be patient

We may not pull that trick for every truth and custom that's precious to us, however, if a passage in the Bible does not mean what we always thought it meant, the Bible is still reliable and the faith of the church is not destroyed. Just wait, don't fly off the handle, God will help you and me to understand. If customs change and Christian women curl their hair, if God-fearing people fly in airplanes and mortals land on the moon, God is still in charge and the faith need not be shaken.

If the cosmos is vastly different and a million times more expansive than Bible writers thought, don't say "what if I cannot trust Moses and Joshua when they speak of the sun and the earth? How can I trust anything any Bible writer has said?" Wait, don't fly off the handle, God will help us see it rightly. Your

children and grandchildren will testify that the God of the galaxies is greater and just as reliable as the God of the three-story universe.

Gospel-preaching and Bible-believing do not stand or fall with a particular interpretation of certain texts. Right now we have preachers and other speakers travelling around in Southern Baptist circles as well as in Christian Reformed Church groups, scaring ordinary believers with "what if" arguments. If the patriarchal Bible models don't hold any more, they say, where are we going? If creation does not mean any more that rocks and trees and skies and seas came into existence at the sound of God's voice, what are we going to believe? Where is the reliability of the Bible?

Such rhetorical *what ifs* don't help us reflect on God's Word. They scare us into defending longheld convictions as if all of the truth depends on them.

### The main component

But the resurrection of Christ is the linchpin of the Christian faith. It proves that his death was not a horrible mistake but served the purpose of God. The resurrection explains the past and opens the future. Without the resurrection, Jesus' life and death on earth have no more meaning than that of any other noble person. Our own lives would have no meaning and death would be the end.

The death and resurrection of Jesus Christ must be the linchpin of everyone's personal faith and the focus of the church's convictions. If any other fact or issue gets main stage, the faith will be as blurred as a bad photograph. But as long as the resurrection of Jesus is the clue to our lives, the first day of the week is a celebration, life is worth living, and the best is yet to come.

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.

## New wave of anti-Semitism bemoaned by Lausanne group

ZEIST, the Netherlands (EP) — A statement against a resurgence of hatred of Jews was adopted during a recent meeting of the Lausanne Consultation on Jewish Evangelism in Zeist, the Netherlands.

Renewed hatred of Jews extends beyond ongoing tensions in the Middle East. There is a resurgence of anti-Semitism in some parts of the Soviet republics and in parts of Eastern Europe, said Jim Sibley, a Southern Baptist representative in Israel. Sibley was elected as one of four members of the consultation's co-ordinating committee during the Aug. 5-9 meeting, according to *Baptist Press*.

The statement also expresses regret about the apparent reluctance of Christians to share the Gospel with Jews. It was adopted during the consultation by 150 Messianic Jews, Jews who believe in Jesus as Messiah, and Gentiles involved in Jewish evangelism.

"We lament the resurgence of hatred against the Jewish people, against the state of Israel, and we abhor every action or attitude which threatens Jewish survival," the

statement reads. "We lament the teaching that the church has replaced the Jewish people in the purposes of God and the widespread reluctance to share the Gospel with Jewish people."

**A remnant**

Sibley said he and many others at the consultation believe God has had a chosen remnant of Jews throughout history: "Jewish people who have remained faithful to the Lord and have received salvation through the Lord." Today's believers in Jesus, Jewish and Gentile, "are grafted into the chosen remnant of God," said Sibley, referring to biblical teaching.

The consultation statement also implores Jews "to recognize that the era of redemption has begun with Yesha (Jesus) of Nazareth. He is indeed the promised divine Messiah of Israel, as well as the light to the nations, revealing God's presence and saving power to all who receive him."

The statement urges Christians to stand "against powers that promote anti-Semitism" and to affirm the urgency of Jewish evangelism.



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 De Nederlandse LEESKRING



## Ministering among the Maya in Mexico

### Raymond and Wilma Schraa

*Swaying slowly back and forth in our hammocks strung between two beams in the small hut we occupied, we saw stars twinkle through a hole in the thatch that covered the framework of the roof. Just a little while earlier we had stood outside gazing at thousands of little lights that decorated the tropical night sky over the Yucatan peninsula of Mexico.*

*It was a quiet night. Only the muted sounds of crickets were heard. The stillness was intense and almost touchable. Occasionally we heard a dog bark in the distance. Now and then a rooster crowed. We reminisced about the fact that only a couple of days ago we had left the snow and cold of Alberta where we shivered when the temperature had dipped below minus 20 degrees Celsius. The humid Mexican air in comparison was hot and stifling.*

We had received a warm welcome by the Van Ees, a missionary family who picked us up at the Merida airport. John Van Ee teaches at the Presbyterian Seminary and is also an expert in repairing and replacing often malfunctioning well pumps in the villages. Not only does John help out with the natural water supply, he also brings them the "Living Water."

After one day in Merida and traveling with John to a number of villages to check on the wells, we arrived at a camp a few kilometers outside of Peto. It was dark when we met Ken and Pat Vanderploeg, a Christian Reformed missionary couple, and a team of 26 people from the Grand Rapids area. Getting acquainted with this enthusiastic group of volunteers was exciting. They already had put concrete roofs on two churches and were eager to do a similar job the next day on a partially finished building in the village of Nenela.

After a fitful rest (our first experience of sleeping in a hammock) and a hearty breakfast we were ready to join the team. It came as a surprise that in order to reach Nenelas 20 of us had to stand for over two hours on the back of a one-ton truck. The trail was rough and the going slow. Now and then we had to duck to avoid overhanging tree branches. In spite of cramped space we were excited that we would be able to help build another village church.

When we arrived, Ken and some of the younger team members who had left earlier were already busy carrying buckets of sand and gravel to the church site. The one available wheelbarrow seemed totally inadequate. A number of local people were busy putting re-enforcement rods and netting in place. Several barrels were filled with water and the mixing of cement, sand and gravel began in earnest. Needless to say, all this was done by hand and at 30 degrees Celcius many drops of sweat were mixed in as well. Hoisting the mix

to the flat roof in five-gallon buckets by means of rope and pulley was slow and labour intensive but it served the purpose. It was gratifying to see people from different races and cultures working together so well in building an edifice where our living Lord will be worshipped.

### 'Grandioso'

When the roof was completed late in the afternoon, all of us stood in a circle and thanked the Lord for his protection and blessings in making this possible. As was the case with Nehemiah rebuilding Jerusalem's walls, we too realized "that the work was accomplished with the help of God." In comparison with North American churches this building had little aesthetic value, but to the people of Nenela it was special.

Earlier we had been invited into one of the sparsely furnished Maya huts for lunch. On the bare homemade table we noticed a Spanish Bible. After looking up John 3:16 we asked a woman who served us to read it. She gladly complied. Her eyes sparkled. Her face was all aglow. Pointing to the newly roofed church she said, "Grandioso!" Her reaction made all the money, sore muscles, sweat and time spent on it worthwhile. No wonder our return trip to Peto was highlighted by the grateful singing of hymns and choruses.

After the team of volunteers had returned to the United States we spent about two weeks with the Vanderploegs, producing a slide series for them about their work. Ken, who hails from High River, Alberta, and Pat, from Hudsonville, Michigan, met at Dordt College in Sioux Center, Iowa. They married in November 1982 and have worked as Christian Reformed missionaries in the Yucatan Peninsula for six years. Their home in Tzucacab radiated hospitality and showed a number of Pat's artistic wall paintings. One painting showed a shepherd



All photos: Raymond Schraa

*The last bucket of concrete mix is hauled to the roof.*

rescuing a lost sheep from the thornbushes. Beside it were the words: "I am the good Shepherd" (John 10:11). "So that anyone entering would sense some of the love of God," Pat remarked.

Their efforts to bring the Gospel have been made in association with local pastors, Lorenzo and Luis. They and Ken formed a team of evangelical ministry among the Maya people. The work is spread out over a large geographical area of towns and villages around the city of Peto. Of significance has been the establishment of the Berean Bible Institute. Courses are offered every Saturday in the Mount of Olives Presbyterian Church where Lorenzo is pastor of an active and growing congregation. During the last three years, 10 Maya young people have been trained to serve as layworkers among their own people in the villages.

### Mastering all trades

We soon realized that a missionary has to be committed, flexible and ready for almost anything at any time. Not only does he or she teach and preach, but may also serve as construction co-ordinator, do personal evangelism and frequently take sick people to a doctor (often paying for the services as well.) The missionary might bring food to a needy widow or distribute seed in times of drought and crop failure. There seems to be no end to the list.

It was a special day when we started building a home for 82-year-old widow Vascilia Cluegue in Tzucacab. Her cookhouse had been burned down by a

former member of the church. This man, out of anger, had also cut down some of her orange trees, removed the branches of her avacado tree and picked all the fruit from another tree. In short, he destroyed her livelihood.

However, this spry, elderly woman had a strong faith in God. She never despaired. Doing the cooking on an open fire in her living quarters was far from ideal, but she managed in spite of the fact that the smoke and soot of burning wood soon covered her scant belongings.

With some available finances, Ken was able to help. Trees for a new hut were cut on some leased land and the poles brought by van to the widow's yard. Volunteers from two nearby villages came to help, and the outer framework was erected in a day. Later, the roof was thatched with palm leaves and even a concrete floor was laid. This new hut was much better than her sagging, mudfloored, old living quarters. Vascilia, after a dedication ceremony, moved in. She really had received from the Lord "beauty for ashes," and was very grateful.

With prayer and planning, and in conjunction with pastors Lorenzo and Luis, a Christian bookstore was established in Peto. A variety of Sunday-school material, study books, Bibles and commentaries were on display. Names of authors like Nyenhuis, Berkhof, Stob, Stek, Hendriksen and Christiansen were familiar to us. As well, there were novels, books on marriage, children's stories, stickers and bookmarks. In the



*A hammock is often offered to a visitor, just as we would offer a chair. Wilma Schraa is trying to converse with 82 year old Vascilia in her one-room home.*





Baking tortillas, a staple food in Mayan villages.

near future this store will have to be moved to another location. Funds for the move have been donated by a group of people in the Edmonton area.

### Physical and spiritual revitalizing

Some 35 people gathered one day for a retreat in the church of San Diego, a village one-hour's drive from Peto. There were representatives from neighbouring congregations who had come for a time of instruction, fellowship and discussion. Pastors Luis, Lorenzo and Ken taught about repentance, salvation and redemption. Towards evening, while men and women sat in a semi-circle, various food recipes were discussed, as well as how best to grow certain plants. For a great part of the day the women had been busy preparing and baking tortillas. Beansoup and sweet coffee were on the menu as well.

A visit to the village school resulted in many of the children following us as soon as classes were finished. Our lack of Spanish was frustrating but we did get to know some of their names as they asked about ours. Girls with names like Naomi, Esther and Olora still have special meaning as they sat in the shade of a huge tree and sang, "Alabare, alabare, alabare a mi Senor" while one of the boys played a flute. One young girl, barefooted and wearing a faded dress, kept following us the remainder of that day. Now and then she would

leave and come back carrying her little sister on her hip. She would look at us with her dark brown eyes and always seemed to have that mysterious sad-happy smile that we still can't forget.

One day we explored some of the Mayan ruins at Kabah and Uxmal. As we climbed the Pyramid of the Magician at Uxmal and looked down at all the other ruins, we marveled at how, during 625 to 800 A.D., such magnificent structures could have been built without equipment we now have. In spite of all the imposing buildings it seemed somewhat depressing to realize that all was done for pagan religious ceremonies, fertility rites and in honour of the rain god Chac, as well as other duties. Due to foreign influence and internal strife, the Maya people abandoned their ceremonial centre between 800 and 925 A.D. The disappearance of the Maya civilization, according to specialists on the subject, can largely be attributed to the Mexicanization of their culture.

After the voyages of Columbus to the Americas around the year 1500, the Spanish language and the Roman Catholic religion became predominant influences among the Maya of the Yucatan. Roman Catholic churches, some of them in a state of disrepair, can be found in many of the villages. Although there were churches present, the people, by and large, had no living relationship with Jesus Christ. It was for that reason that over 100 years ago



An orphaned fawn is cared for by a Mayan woman.

the Presbyterian Church began its work of mission and church planting. That outreach has been successful in many areas, and Christian Reformed missionaries in the Yucatan work in close co-operation with the Presbyterians.

### 'Use this child for your Kingdom'

What made the Vanderploegs go into mission work? Ken told us that when he was six years old he "knew" that it was what the Lord wanted him to do. He never lost sight of that vision and it still gives him the strength to carry on in spite of the sometimes overwhelming responsibilities. This vision of being a missionary was later confirmed in a moving way by Ken's mother when he left for the first time for Mexico. She only then told him what had taken place before his birth.

"All right, God," she had prayed, "You know I'm pregnant. You know it's difficult. But I totally offer this child to you. Please use him or her full-time in your Kingdom." Small wonder, then, that Ken has been anointed for the task of bringing the Gospel to those who are hungry for it. For now, that is working and living among the Maya in the Yucatan of Mexico.

"It is encouraging," says Ken, "to know that results do not depend on us, but that the Lord will build his church. It is uplifting and inspiring to see the Lord at work when we come to a village and find that four or five new believers want to be baptized."

And Pat? For many years she also had a strong inner conviction that mission work in Mexico would be the Lord's calling for her. Besides being the primary care-giver to their four

children, it has been a joy for her to befriend neighbouring women. "It is exciting," she says, "to meet Christians of a different culture and know that you love and follow the same Lord." Together Ken and Pat are a team dedicated to serve Jesus wherever he leads.

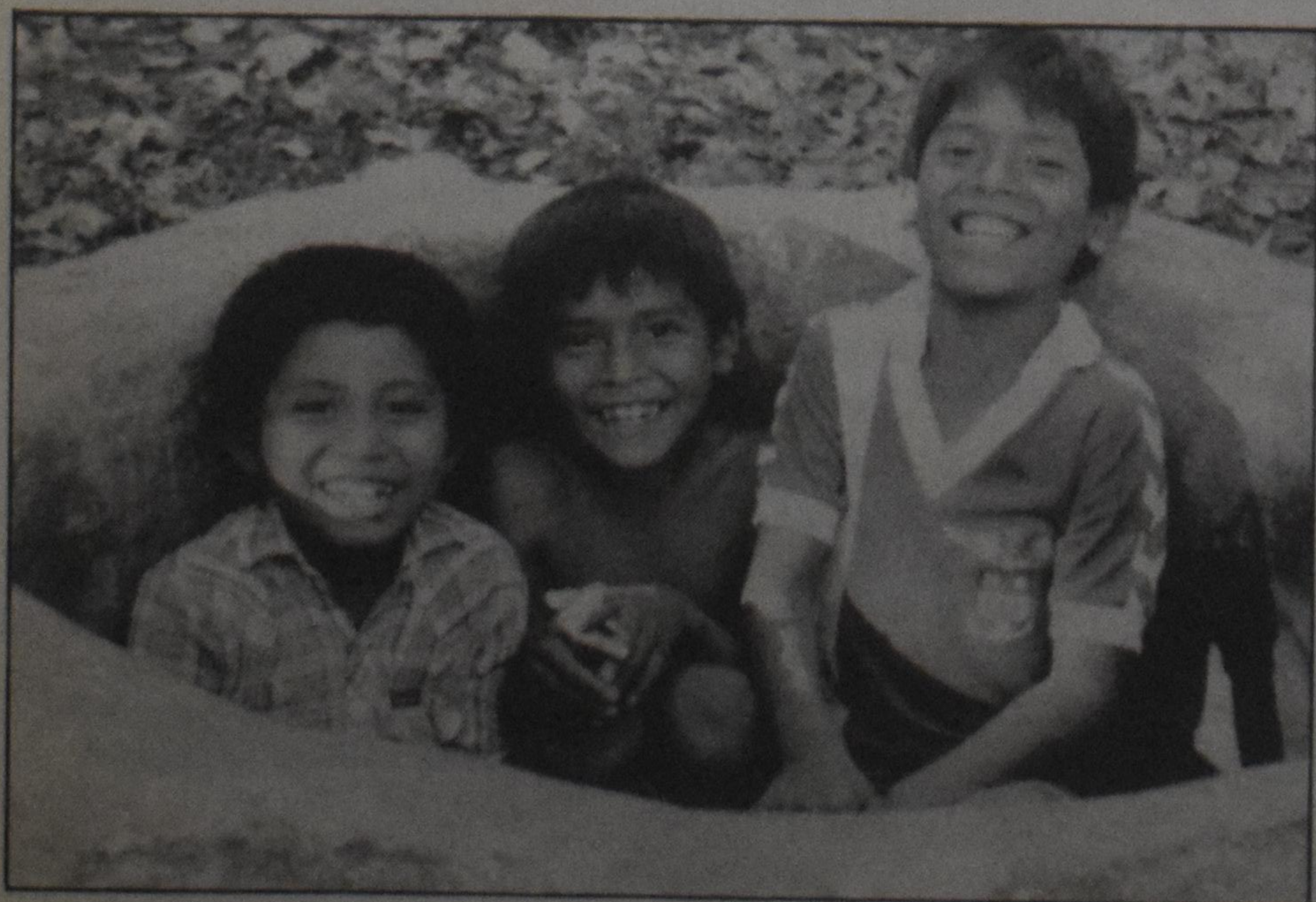
Resting comfortably in hammocks on our last night in Tzucacab, we marveled about God's leading in Ken and Pat's lives and in the lives of the Mayan people we had the privilege to meet. We thanked the Lord that we were allowed to witness some of the things he has done in the Yucatan region of Mexico. As we dozed off to sleep, our minds and hearts were filled with the song the children sang in the village of San Diego; "Alabare, alabare, alabare a mi Senor!"

Raymond Schraa, retired, was a technologist for 32 years in the department of plant agriculture at the University of Alberta.

Wilma Schraa provides home-care for elderly women, part-time. Both of the Schraas now spend much of their time volunteering for Christian organizations. They live in Edmonton.



Ken and Pat Vanderploeg and their children Amanda (7), Carmela (5), Yolanda (3), and Clayton (1)



An old concrete container used before electricity came to the village to pulverize corn; a favourite place for children to play.



# Feature

## Some of my favourite relatives



*John Oosterdag*

### John Oosterdag

**Being born is a serious and risky business.** One has so little to say about the whole affair. There are no pre-natal consultations with the to-be-born, and the people already in this world assume that every baby entering upon life does so with great enthusiasm. But there are things to be considered; important things. One has no choice as to the kind of parents one will be stuck with for a long time, not to mention brothers and sisters who may have established themselves already and occupy all available rooms in the house.

After being held upside down and slapped vigorously on the bottom it is too late to make any adjustments to the situation. I have heard that doctors don't slap bottoms these days, but I am sure I was slapped because some things, even today, make me feel pain there.

I was, fortunately, my parents' first-born, and when taken home had a room all to myself. The first two weeks of my life were very busy as I had to audition a good number of people for the roles of aunts, uncles and grandparents.

### A great warrior

Growing up I began to love most of them. Of all the relatives I loved most was great-grandpa Hogeboom. A stubborn, fearsome looking Zeelander, he was nearly seven feet tall and half as wide at the shoulders. He lived at my grandpa's place and did little more than sit in a huge leather

chair near the hearth, smoking long slim-stemmed Gouda pipes, filling the dark room with smoke that stained grandma's curtains.

His age was great and unfathomable to me. Sitting on his knee I was told many stories so fantastic that even at the age of six I had trouble believing them all. The most plausible tales were those in which he claimed to have fought under the Prince of Orange against Napoleon at Waterloo. He must have been there because with the help of domino stones he showed me precisely how the battle had evolved and had been brought to a conclusion. The whole box of dominos was set up at the beginning of the story in neat little squares depicting the various battalions. As the story and the battle progressed, great-grandpa knocked down domino after domino until just a few were left standing. "There is where I was," he always said, pointing at a lone stone. He told the story many times with ever-changing details so it never became boring.

At the age of 72 he married for the second time. His first wife had died in childbirth when he was in middle age and for some 30 years he had been a bachelor. What made him seek another wife after all those years has been hotly debated in our family. The fact that his bride had been barely a few years older than half his age had caused an especially great commotion. The birth of a daughter critically close to the timetable had added more

reasons for questioning great-grandpa's sanity. But that was not all.

His new wife was half French, of Huguenot stock and a member of the Walloon Church where they spoke French. So great-grandpa Hogeboom had gone to the Walloon Church every Sunday and had never understood one word of any sermon. I must admit that great-grandpa was a bit weird but he was great fun to be with. Then one day his big chair was empty, and although nobody ever said anything about it, I knew what had happened.

### My aunt is a liberal

Uncle John is a bit weird too. He cheats when playing checkers. "Look at that big bug on the window!" he will shout, and then swipe your king when your head is turned.

And then there is Aunt Agatha, the daughter of great-grandpa Hogeboom and his half-French wife. I love her very much and she and my mother are like sisters, hugging and kissing when they meet and part.

My father does not like Aunt Agatha. For one thing, Aunt Agatha is a liberal, according to my father, and also a Bohemian who goes to the wrong church and should get married. Aunt Agatha visits the Walloon Church as her mother did but not every Sunday, just often enough to keep her French fluent. My father does not like French.

On other Sundays, Aunt Agatha goes to the Free Reformed Church, and my father does not like that either. When she visits us and it is Sunday we all go to our church, the Reformed Church, a big cathedral in the city. When we visit *her* and it is Sunday we go to the Free Reformed Church where they have women ministers and other weird things. My father stays home and reads the paper.

In that church they have a lightbulb mounted on top of the pulpit. Aunt Agatha has a reserved seat up front and she always goes there right away, but my mother and I being guests have to wait for the lightbulb to come on before we can join her in the reserved pew. Sometimes all the reserved seats are occupied when the light comes on and then we have to sit elsewhere.

My mother speaks a little high school-French. One time when we visited the Walloon Church my father came along; three minutes into the service he got up. "*Excusez-moi*" he said and walked out of the church. We never go there any more.

### Questionable gifts

Aunt Agatha and my father don't get along very well. One

of the most important reasons is that she is a businesswoman. My father does not like women in any sort of business. She owns and operates a bookshop in Rotterdam and also sells paper, pens and toys. I just love to explore the shop while she and my mother chat and drink tea in the apartment above.

We visit her often and by now I know every nook and cranny of the place. In the back on a high shelf are the books that are strictly for adults. There is a neat ladder that can be pushed all along the rows of books so that you can easily fetch any book you want.

Aunt Agatha never forgets my birthday; she always has a present for me. According to my father, it gives her an opportunity to unload some of her slow-moving merchandise. Two years ago she gave me a book about a boy named Dik Trom. The first 80 pages of the book were missing so I had to go to the library to find out why Dik was in the hospital. Last year she gave me a 3D-viewer but no pictures.

Aunt Agatha has given my father presents too. She once gave him an expensive camera for his birthday and we all hoped that this would improve their relations a bit. But he found out later that film for that camera was not being made any more. "Your Aunt Agatha," my father always says, "walks that fine line between sharp business sense and pure fraud."

As I said, they don't get along very well, but I love Aunt Agatha. I love the big hats she always wears, with scenes taken from nature. She has hats with still-lives featuring fake apples, fake flowers and real (but stuffed) birds. On Sunday she dresses very fashionably no matter which church she goes to. A fur in the form of a fox rests upon her ample bosom. The fox is very flat and dead, staring with glassy eyes into infinity. Seeing her so adorned reminds me of an Aesop fable I read in one of the books in her shop. My father does not like dead animals on people.

I love Aunt Agatha because she is fun. She calls me "*Jean, mon amour*" or something like that, and her kisses are firm and not sloppy. Her eyes are a bit too big and so is her mouth. My father says that she can eat a banana length-wise but I have never seen her do it.

### My innocent story

Poking around in her bookshop has given me many ideas for stories and essays I love to write. I am good at writing essays and my work is usually read aloud before the class by Miss Pruim, my Grade 3 teacher.

Yesterday something funny happened and it still puzzles me greatly. All Saturday I had

slaved over a story that takes place in India, taking great care to be authentic. I thought it was one of my greatest essays ever, but Miss Pruim did not even mention it and read Magda Tilman's essay instead.

I was asked to stay after school and when I was alone with Miss Pruim she became very serious. "I have noticed, Jan," she said, sitting down on the desk in front of me, "that you draw your inspirations from books that you may have read; is that so?"

"Sometimes. But I don't steal from them, Miss Pruim; honest."

"I know you don't, Jan. They are your stories. But I am concerned about the last one you wrote about that little elephant boy in India."

"I just needed an Indian-sounding name for the boy, Miss Pruim, and that I took from a book — nothing more!"

"That book," answered the teacher, bringing her grey head so close to me that I could see the wrinkles around her mouth, "that book — is that a book that your parents have at home?"

"No," I replied, wondering what all this was about. "I have never seen it at my place."

"If you don't have the library, do you know the name of the person who checked it out for you?"

This was getting mysterious.

"No, Miss Pruim. I saw the book in my Aunt Agatha's bookshop. You know my Aunt Agatha, don't you?"

"Indeed I do," said Miss Pruim without much enthusiasm. "Did you read that book by any chance, Jan?"

"Oh no. It was on the high shelf at the back. I am not supposed to go near those, Miss Pruim."

"But you got near enough to read the cover, didn't you, Jan?"

"They were big letters, Miss Pruim; really big — easy to see from a distance."

"I believe you, Jan. You're from a good Christian family; I did not think your parents would read a book like that."

"Aunt Agatha is a good Christian, too," I said with emphasis. Nobody was going to put down my Aunt Agatha.

"Our dear Lord has strange boarders; it is not my place to judge people," said Miss Pruim, and dismissed me.

I stood outside shivering in the cold wind that blew in from the North Sea a few miles distant, and wondered. What had I done but write a little story about an Indian elephant boy? It was all just fantasy. The boy Kama Sutra did not even exist.

*John Oosterdag lives in Mississauga, Ont.*



# Issue

## The hard choices of a community church

Dean McCrae

*There were too many choices. I felt like I had "religious overload." There was just no way I could listen to yet another "biblical perspective." I needed space. I needed to get away from religion. I needed to be a "pagan" for a while.*

-Joe Miller

(formerly a member of Park Road Community Church)

My friend Joe left the church. It was a departure brought about by too many perspectives competing with one another in the church which he attended. Joe felt pulled in so many directions. There were too many agendas, too many standards of morality and too many biblical perspectives for his mind to handle. It seemed incredible that these different perspectives were all part of just one church, the Community Church that Joe Miller attended.

Different people were devoted to such causes as social justice, fundamentalism, evangelism, the charismatic movement and "traditional values." Joe felt that there were certain qualities about these groups that made them seem more like different religions than parts of one faith. They seemed so independent and exclusive of one another.

Joe noticed that people became far more loyal to their small groups than to the rest of the congregation. People found close friends only within their small groups where they could find encouragement and support. These small groups were a refuge from the spiritual alienation felt when with the rest of the congregation.

### Concern for justice

Discussions with members of other groups were often difficult. Take, for example, Susan Brown, a Christian high-school teacher involved with social justice issues. Susan often found it very frustrating to talk about a cause close to her heart, knowing that most church members strongly disagreed with her. She sensed that they found her beliefs "too left-wing" and too much like "social gospel." She was "misguided" and "unbiblical," they said. "Unbiblical?" thought Susan. That kind of response seemed incredible and unbelievable to her, but at Community Church such a response was typical.

Susan began to realize that many Christians planned to live their whole lives without giving any thought to justice issues. Instead of concerning themselves with poverty, for example, church members would rather speak up on a limited number of issues such as abortion, the deficit and funding for Christian schools. Susan found such a narrow view of social justice to be

discouraging. Though she continued to hope that some people would come to understand her point of view, she had to accept the fact that she would not be respected by the vast majority of people at Community Church.

Sometimes Susan wondered what would happen to her children growing up in two very different worlds. What would it be like for her son and daughter to experience one kind of faith from their parents and like-minded friends, and another very different kind of "religion" at church?

### Everyone an outsider

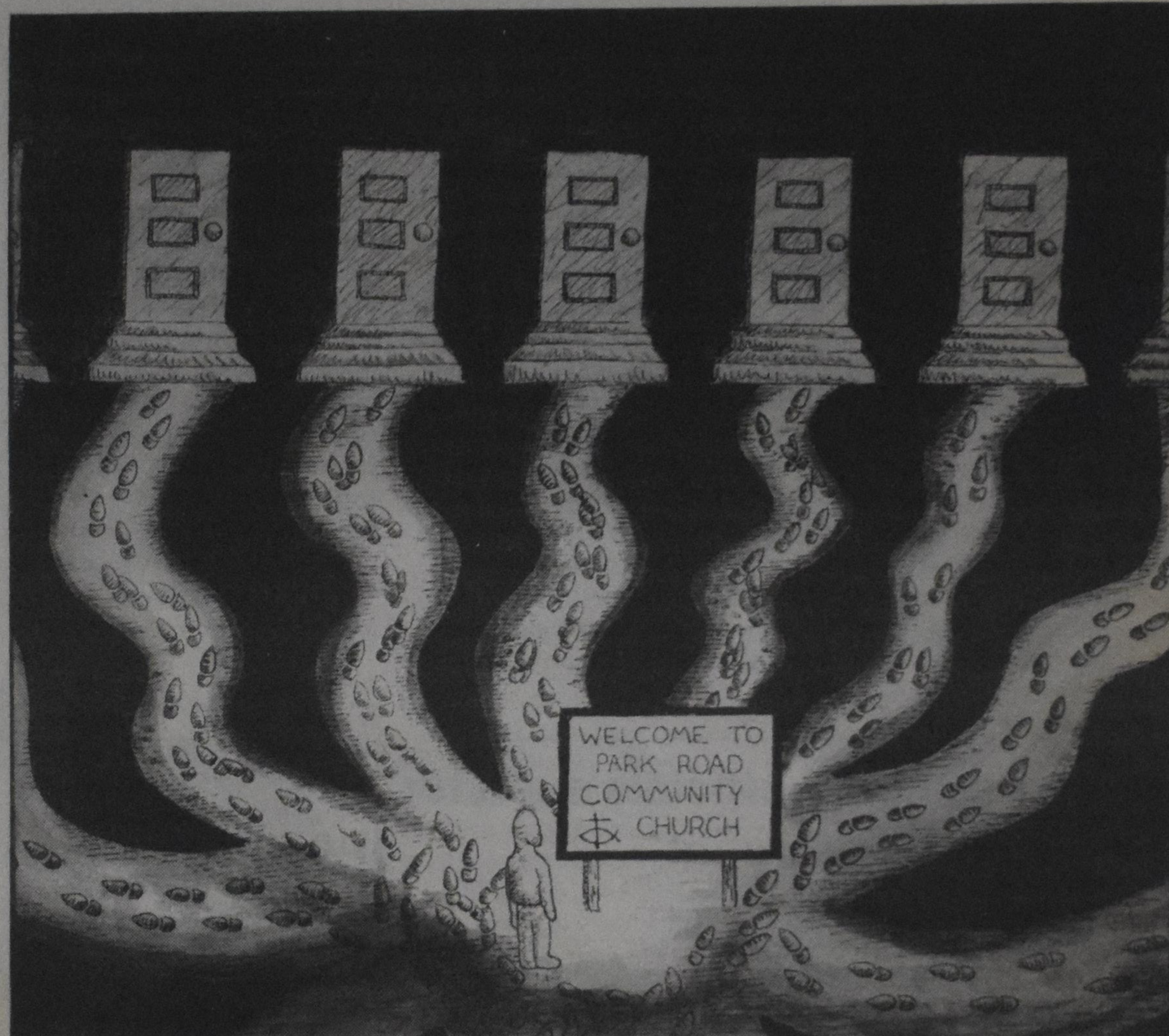
It was tragic that Susan (and her friends) had to bear this burden of such seemingly endless alienation. What was equally tragic was that, ironically, Susan's "opponents" experienced this same kind of alienation. They had often been caricatured as being superficial, simplistic and "right wing" by Susan and her peers. Indeed all the groups at Park Road church had begun to feel like outsiders in their own congregation.

Fragmentation within the church began to affect even the daily lives of some church members to an alarming degree. Ordinary casual conversation began to include sharp and rigid expressions of opinions. Joe tried to lay low and avoid confrontations and sharp opinions whenever possible, but he was inevitably confronted with moral judgments made by members of Park Road Community Church.

### No ambiguity

There were, for example, Joe's friends, the Nelsons. John and Kathy Nelson were a warm and outgoing couple. They were very involved in church work and had touched many lives within and outside the congregation. Unfortunately, they had allowed their spiritual zeal to become shrill and harsh. Their world had become very black and white. There was no ambiguity in their home.

John and Kathy described their lifestyle as "simply going to the Bible for all the answers." The Nelson's lifestyle included no Sunday shopping and no videos, rock music, alcohol or smoking. They gave high priority to daily personal devotions, tithing and Christian education. The Nelsons emphasized the leading of a "godly life" and



abstaining from the world.

Joe sometimes became very upset by the Nelsons. Though he agreed with most of their religious convictions, it was the way they held their beliefs that irritated him. There seemed to be such a hard-edged sense of judgmentalism to it all. The Nelsons thought it was all very clear who was and who was not living (their version of) the Christian lifestyle.

They thought, for example, that any church member who "made a habit" of drinking alcohol, listening to secular music or eating at a restaurant on Sundays, could not possibly be "quite right with God." Such a person "obviously had unconfessed sin" in his or her life and was "deliberately hardening his or her heart to the truth of the Gospel." It was obvious that the Nelsons could not imagine being friends with such "Christians."

Joe found the Nelsons' ideas on morality quite confusing. There seemed to be no sense of priority in their moral judgments. Joe could understand their moral outrage about issues like abortion and pornography, but they seemed equally upset about comparatively minor matters such as someone occasionally using curse words like "damn" and "hell" in the workplace, or glancing at the Sunshine Girl every morning. They were equally outraged by the mother who didn't declare her babysitting money at income tax time, the man who lived in an illegal apartment and the family that home-schooled their children.

### Outward appearance?

In spite of all the discord and

negativism that Joe experienced, there was a bright side to Community Church. There were some signs of harmony and unity. Many of the groups did manage to work together on various committees at church and at the Christian school. Everyone still praised and prayed together as one body during worship services on Sunday. They celebrated the Lord's Supper together and

they would say the Apostle's creed in unison. They were, after all, still one in the Body of Christ.

Joe, however, was not easily reassured by these outward appearances of unity. Much of it seemed like pretense and politeness. Church on Sunday seemed like an ecumenical service at which the "different religions" of Community Continued on page 14...

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## News/Environment

### The hard choices of a community church

...continued from page 13. Church could worship as one. Though people would sit together and be friendly towards one another on Sundays, Joe could never reconcile Sunday fellowship with the harsh voices he heard from people like the Nelsons, and the alienation of people like Susan Brown. What happened on Sundays might have been sincere, but it could not wipe away the incredible brokenness existing between members of Community Church.

Circumstances at church, combined with his lack of self-confidence and assertiveness, became the deciding factors in Joe's eventual withdrawal of his church membership.

★ ★ ★

#### Get rid of narrow comfort zone

This fictional story about Joe and Park Road Community Church illustrates the increasing tendency of many churches, including Reformed ones, to become more and more fractured and fragmented. How can such divisive trends be avoided?

Part of the solution is a greater desire to compromise and submit to community-held beliefs so that the church has enough unity to grow and move forward. Individual uniqueness is only valid in as much as it contributes to the community of believers. A greater sense of priority must be given to being likeminded so that churches can provide a

strong vision and effective leadership for the 1990s.

A fragmented church also requires its leadership to be able to nurture an atmosphere in which *community* is likely to occur. Leaders ought to be willing to adopt Christian perspectives on a greater variety of issues so that Christianity can reflect the broader focus it should have.

If the church is to be unified, its members need to become less entrenched in the narrow comfort zones of their own causes and concerns. They need to develop an acceptance of a wider range of Christian priorities and learn to speak well of and support such things as political action, evangelism

and worship renewal, even if those things do not normally fit into a particular church member's own way of thinking.

If we are accepting of a wider range of Christian priorities, the church can be healthy and balanced. It will also be less likely to foster small, alienated groups.

Finally, we must keep before us the biblical description of what a Christian community ought to be. The Bible vividly portrays our interdependence on each other and our need for a unified vision. Philippians 2 talks of a church "being likeminded, having the same love and being one in spirit and purpose." Many passages in 1 Corinthians 8 and 10 and

Romans 14 talk about the self-sacrifice of the individual for the benefit of the community. Clearly the Bible has much to say to a broken and divided church.

While church unity can involve a difficult and complex process, there is always hope. Steps can be taken to mend broken bonds, and with God's help, the words of John 13:33 can be fulfilled: "By this shall all people know that you are my disciples, if you have love one for another."

*Dean McRae is a freelance writer who lives in Oshawa, Ont.*

### Maryland school officials sued for censoring pro-life shirt

BALTIMORE, Md. (EP) — Rutherford Institute attorneys charge in a federal lawsuit filed Aug. 9 that two public school principals in Baltimore County, Md., violated a high school senior's free-speech rights when they barred him from wearing a pro-life T-shirt.

The lawsuit was filed in U.S. District Court in Baltimore on behalf of 18-year-old Gregory Baus of Catonsville, a former senior at Woodlawn High School who graduated this spring.

According to the federal complaint, the dispute began on May 17, when Woodlawn assistant principal P. Delores Mbah ordered Baus to remove his controversial garment and put on a school athletic shirt instead.

Baus' pro-life shirt displays a freehand drawing of a dismembered, 10-week-old fetus. Over the drawing appear the words: "Kinda' looks like murder, doesn't it?" Below the drawing the shirts says: "It is murder, and it's legal. It's abortion."

When the student refused to shed his shirt, the lawsuit alleges, the assistant principal ordered him into a room and told him not to come out until he had obeyed her command. Then, the suit says, Woodlawn principal Louis J. Sergi was called in, and he drove Baus home, instructing him not to return to school until he had changed his shirt. According to the lawsuit, the incident was repeated on May 24, when Baus wore the shirt again, and again was driven home by Sergi.

The lawsuit charges school officials with infringing the student's constitutional rights to free speech, due process and equal protection under the law. School officials also stand accused of violating the Maryland Declaration of

Rights and a Maryland law against "false imprisonment." Joining as a plaintiff in the federal litigation is Gregory's brother, Jeffrey, a junior at Woodlawn who seeks the right to wear the T-shirt to school this fall.

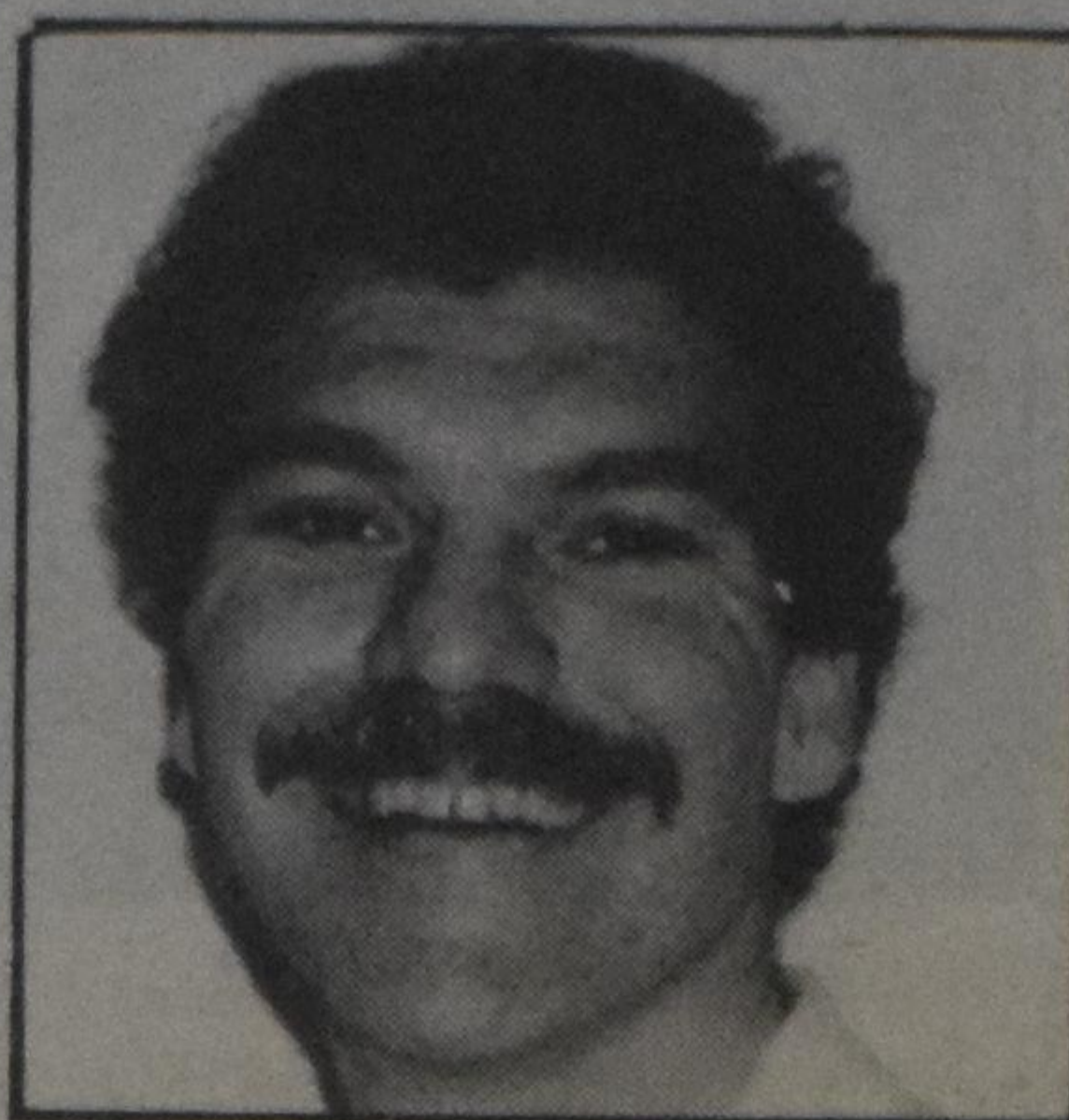
#### Maryland says it isn't murder

The lawsuit requests a permanent injunction forcing school officials to allow the shirt. It also seeks damages of \$30,000 as well as attorneys' fees and costs.

The students' attorney, David Noonan of The Rutherford Institute of Maryland, said his clients have a right to express their political and religious views — even on a shirt at school. "The U.S. Supreme Court in 1969 upheld the right of students to wear black armbands protesting the Vietnam War," Noonan said. "This case involves the same issue."

Noonan noted that under the school's dress code, students are not permitted to wear garments which advocate or depict death, murder or suicide. Noonan explained, "Mr. Baus pointed out that under Maryland's very liberal abortion laws — which permit abortion at almost any time for almost any reason — the shirt certainly couldn't be portraying murder, death or suicide, because under Maryland law abortion was none of those; under Maryland law the fetus was nothing but a mass of bio-tissue. That didn't go down very well with the principal, and the principal sent the young man home."

The Rutherford Institute is a nonprofit civil liberties organization specializing in the defence of religious liberty, free speech and the sanctity of human life.



Harry Spaling



Our place and task in the environment

### Green talk

Whenever new ideas arise, expressions appear to describe and promote them. Sometimes new words are formed. "Ecology" was first used early this century and is derived from the Greek term *oikos*, meaning "home of humanity."

More often, expressions consist of familiar words with new meanings. This is particularly evident in the way in which we communicate ideas about the environment. Today's environmental language frequently alters meanings of commonplace words, or strings words together into popular phrases or expressions.

By itself, "environment" commonly refers to natural or biophysical elements and processes in nature. But there is also the family environment, the business environment and the political environment. Originally equated with the absence of human beings, the term is now also used to describe various aspects of human society.

"Environment-friendly" is a fashionable phrase used to advertise many products. Similar to "user-friendly," the term designed to eliminate hesitation and fear about computers, the label "environment-friendly" is intended to alleviate concerns about the impact of a consumer item on the environment. It reflects a view that technology is harmless and even benevolent. The view is a false one because the extraction of raw materials, and processing, packaging and transport of any product has already resulted in some level of environmental impact.

#### Technology can cure all

Technocrats constantly speak of "cleaning up the environment." They talk of cleaning up oil spills, cleaning up the Great Lakes and cleaning up automobile exhaust. These, too, reflect a view that technology will somehow fix the accidents, hazards and abuses of previous technologies. Cleaning up is better than diluting or burying unwanted waste, but it still

does not address the issue of preventing pollution before it occurs.

The most striking adaptation in environmental language is to preface ideas and things with the adjective "green." In politics there is the "Green Party" with environmental policies at the top of its platform. There are "green" accounts for investors eager to direct their monies toward "environmentally-friendly" investments. "Green" consumer guides aid buyers with practical tips on how to save the environment. A "green" product-line exists in grocery stores for the environmentally conscious consumer.

"Green" has become an accepted symbol of anything good for the environment. The colour symbolizes life-sustaining chlorophyll found in plants. But like many plants over-exploited for commercial gain, the term is often marketed for non-environmental interests.

#### Christian message has different focus

Christians, too, are adding their own versions of environmental expression. Phrases such as "earthkeeping," "creational stewardship" and "caretakers of creation" acknowledge the Creator and denote his mandate to care for and restore a creation longing to be liberated in Christ. But these phrases do not compete with today's environmental rhetoric because their message is unacceptable to secular society.

Our emerging environmental language reflects changing attitudes and changing values about the environment. Ironically, society has yet to hear the praises and revelations so clearly spoken in the wonders of creation. Even though words change and human language evolves, creation continues to shout unchanging adoration to the Creator.

*Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.*



Politics

What are the prospects for democracy after the failed Soviet coup?

David T. Koyzis

On the morning of Monday August 19, the world awoke to the chilling news that communist hardliners had seized power in the Kremlin and that Gorbachev had been deposed. An hour after I had initially heard the news on CBC radio, I tuned to Radio Moscow, which I continued to follow over the next several days. On that first day the announcers read a long statement issued by the eight-man junta, and regular programming was pre-empted by music.

By next day, however, Radio Moscow had returned to its more recent pattern of reporting the news candidly and independently. Although the junta was still in power, announcers reported Russian President Boris Yeltsin's calls for a general strike and for the admission of United Nations health officials to examine Gorbachev to determine whether he was really ailing, as the junta was claiming. The hardliners had obviously not succeeded in making Radio Moscow toe the party line again. This gave listeners an early indication that the coup was in trouble. On Wednesday it collapsed altogether, bringing down the discredited communist party and ideology with it.

In the wake of these momentous events of last month, what is the future of the Soviet Union? Will it survive as a unified state or as a loose confederal alliance of otherwise independent republics? As I write, the latter looks more likely. Will these states be democratic? Predictions are hazardous, but we can point to several factors which will likely condition Soviet/Russian prospects for a democratic future. Some of these are related to troublesome aspects of democracy itself.

Collapse of old ideology

At one time Marxism-Leninism was the established religion of the Soviet Union. No other faith was permitted or acknowledged within that monolithic system. Socialism had apparently won the day, and a succession of Soviet leaders claimed that, despite long bread lines and special privileges for party members, the advent of pure communism was around the corner. After its arrival, they promised, the old marxist dream would be fulfilled: from each according to his abilities, to each according to his needs.

Of course, in recent decades no one in the Soviet Union had taken this very seriously. In fact, the old creeds had come to sound increasingly hollow on the lips of party members themselves, who cared more for preserving the prerequisites of power than for building a perfect society. Once the props were knocked out from underneath — once it was

admitted that socialist egalitarianism was no more than a corrupt bureaucratic caste system — the whole edifice collapsed with astonishing swiftness.

What will follow?

But what has replaced the old ideology? Democracy, we are told. And what does democracy mean in such a context? To the younger generation it appears to mean a western-style consumer society. Young Russians want to live like western Europeans and North Americans. The new utopian vision (if it can be called such) was tellingly summed up by a Moscow student to an American reporter: "It will be a healthy society with healthy youth. We will smoke marijuana, make money. We'll have hippies and Yuppies — just like the rest of the world."

Of course, fear is also a powerful motivator. In this case it was undoubtedly fear of a return to the totalitarian past which brought Russians to the defence of Yeltsin and his government. Despite Gorbachev's continued unpopularity, the citizens of Moscow nevertheless abhorred the possibility that their still fragile legal and constitutional order, with its attendant personal liberties, might succumb to the arbitrary rule of the stalinist old guard.

But now that the battle against a dying ideology is won, what will follow? The answer to this is far from clear. *Time* magazine was rather too glib in asserting that, after centuries of false political dawns in Russia, the events of August "looked like the real thing." Indeed, if what awaits the country is the sort of "democracy" described above, then we have reason to fear that the old empty faith may have been supplanted by another, perhaps more insidious, form of idolatry.

Authoritarian acts

Moreover, we should also note that a certain understanding of democracy is not incompatible with authoritarian methods, as strange as that may initially sound. Yeltsin claims impeccable democratic credentials, yet the moral authority he has assumed from the now weakened Gorbachev has sometimes been exercised

at the expense of the constitutional process. We all witnessed the spectacle of Russian parliamentary deputies cheering "democratically" as Yeltsin took actions which effectively exceeded his formal powers as president of the Russian Republic. If Yeltsin is a democrat, he may be a sort of plebiscitary leader who relies on the popular will to sanction strong-arm government.

There is yet another problem. Democracy is usually taken to imply something called "national self-determination," which means that nations have the right to rule themselves and to be free from foreign control. But what is a nation? Precisely who should be able to exercise this right? These questions do not admit of easy answers, and they are endlessly complicating the process of building and

maintaining political community in a post-communist era.

Where does autonomy stop?

We all cheered at the news of independence for Lithuania, Latvia and Estonia. Their forced annexation in 1940 by Stalin was an obvious injustice that had to be redressed. But what of the other republics? By now Gorbachev has admitted that union republics have the right to secede — a right already formally guaranteed in the Soviet Constitution since 1922. But Yeltsin has been the real champion of republican autonomy up to now.

This could change. The Russian Republic is itself a federation comprising a number of autonomous republics, autonomous provinces and national regions,

all of which are allocated on an ethnic basis. The secession of, say, the Tatar and Bashkir autonomous republics would create a large hole right in the middle of the Russian heartland. Yeltsin's commitment to self-determination may find its limits here.

Democracy in the sense of duly constituted representative government make take some time to grow roots in this somewhat inhospitable soil. But lest we succumb to a deterministic view of history, it might be helpful to recall that two countries with authoritarian (and even totalitarian) pasts, namely, Germany and Japan, successfully made the transition to constitutional democracy in a relatively short period of time. Thus there is reason to hope in the case of Russia and the other Soviet republics.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

New Minimum Wage Regulations

The following new general minimum wage rates (excluding harvest workers) take effect at the beginning of the work week in which November 1st, 1991 occurs:

GENERAL (including domestics)	
General (hourly)	\$ 6.00
Students under 18 (hourly)	\$ 5.55
Liquor servers (hourly)	\$ 5.50
Hunting/Fishing Guides (day, 5 hours +)	\$60.00
Hunting/Fishing Guides (less than 5 hours)	\$30.00

The following new minimum wage rates for fruit, vegetable and tobacco harvesters will go into effect on January 1st, 1992:

Adults	\$ 6.00
Students under 18	\$ 5.55

Maximum room and meal values in calculating the minimum wage (applicable to general workers at the beginning of the work week in which November 1st, 1991 occurs, and to harvest workers, January 1st, 1992):

Room	— private (weekly)	\$27.80
	— non-private (weekly)	\$13.90
Meals	— (each)	\$ 2.20
	— (weekly)	\$46.20
Room and meals (weekly)		
	— with private room	\$74.00
	— with non-private room	\$60.10
Housing (weekly)		
for harvest workers only		
	— serviced	\$87.00
	— unserviced	\$64.20



Ministry of Labour



## Christian group helps Jews fight discrimination

WHITE PLAINS, N.Y. (EP) — The Rutherford Institute has agreed to help a group of Orthodox Jews near New York City pursue a religious discrimination lawsuit.

The lawsuit was filed in U.S. District Court in White Plains, N.Y., in May by four residents of Rockland County, a New York City suburb.

In the suit, Rabbi Yitzchok Leblanc-Sternberg, Chanie Leblanc-Sternberg, Fred Walfish and Lewis Kamman charge that officials in the Village of Airmont (located in Rockland County) are preparing to enact zoning restrictions outlawing home synagogues and all Jewish houses of worship.

Since travelling by car on the Sabbath is prohibited by Jewish religious law, the Orthodox plaintiffs will be severely hampered in exercising their religious liberty should the zoning restrictions go into effect.

Moreover, the plaintiffs allege in their suit that the Village of Airmont was

incorporated in April for the express purpose of excluding Orthodox Jews from the community. They demand that the village be dissolved because it was incorporated for discriminatory and unconstitutional reasons.

The case reflects tensions that have developed in New York City suburbs in recent decades as more and more Orthodox and Hasidic Jews have left the city and moved to outlying areas.

The Rutherford Institute recently agreed to assume prosecution of the federal litigation at no charge after being asked to do so by the plaintiffs.

"The level of animosity against our clients because of their religious and ethnic identity is shocking," said Rutherford Institute attorney Larry L. Crain, lead counsel for the plaintiffs as of Aug. 21. "Our clients have done everything they can to co-operate with the neighboring community. They seek only to exercise their religious faith peacefully."

## Robert Schuller has emergency brain surgery

GARDEN GROVE, Calif. (EP) — Rev. Robert Schuller, pastor of the Crystal Cathedral, a Reformed Church in America congregation in Garden Grove, Calif., was hospitalized in stable condition Sept. 2 in Amsterdam after undergoing emergency brain surgery related to a blood clot in the brain.

Schuller, 64, struck his head while getting into an automobile the previous evening. "He's kind of tall and I guess he didn't duck enough," said Margaret Stern, a volunteer with Schuller's ministry. "They didn't think anything about it, but then he got a little bit dizzy and later he passed out."

Schuller spokesperson Michael Nason found the preacher unconscious on Labour Day morning. Schuller was taken by ambulance to the Free University Hospital, where he underwent surgery to stop the bleeding. Nason said Schuller had not suffered a stroke, and preliminary indications are that he will not have any lasting impairment as a result of the cerebral

hemorrhaging, which affected the left side of his head.

Schuller, whose 22-year old "Hour of Power" television program is broadcast from the Crystal Cathedral, was in Europe for a scheduled audience with the Pope, and from there planned to travel to the Soviet Union. "Time will tell how much of the trip they can salvage," said Stern.

Senior neurosurgeon Dr. J. Wolbers said, "Dr. Schuller continues to make significant progress in his recovery. At this time there is no indication of any additional bleeding in the skull. His neurological signs are good. We do not anticipate any complications, and a full and complete recovery is expected."

Schuller's wife, Arvella, travelled to Amsterdam to be with her husband. She was accompanied by her 36-year-old son, Rev. Robert A. Schuller Jr. She was met at the Schiphol airport in Amsterdam by U.S. embassy officials who delivered a special message of encouragement from President and Mrs. Bush.



## Peter and Marja are



### Dear P & M:

*My husband and I are facing what feels like the biggest decision of our married life; however, there is no real decision to be made. What I mean is that we really don't have much choice.*

*When we got married we decided to put off having children for a while. Then, when we thought we'd like to start a family, we encountered some unexpected obstacles. I do not ovulate on my own and now fertility drugs have proven to be fairly unsuccessful as well. My doctor now tells me the next step is artificial insemination.*

*I am still young. I love my job, I love my husband and we do want a child, but we don't know if we're ready for this "next step." We are both a bit uncomfortable with the process but we don't have much choice. It doesn't look like things are going to change, so artificial insemination (in vitro method) seems to be our only alternative.*

*I can't help wondering if this is perhaps God's way of telling us to wait. We have prayed about this but we don't seem to get an answer. We don't have a lot of time to make a decision. The doctor allowed me only one more month with the fertility drug at its maximum dose.*

*As difficult as all of this is for us to deal with, there is something that bothers us even more. Relatives can be very insensitive. Although we haven't told them of our problem, I still think they could stop with the teasing and the jokes. If my husband holds or plays with a child, I am told how much he loves or wants children. When I hold a baby I'm asked, "Doesn't that feel good? Wouldn't you like one of those?"*

*I realize that they don't know how much we do want one of our own, but don't people ever wonder why we don't have children? We are very private people. We don't like telling everyone our problems. But can't people think and use some tact? The teasing may have been in fun the first year, but after that, can't people understand that there might be a problem?*

*I fight back tears every time I hear a child say "Mommy" or "Daddy." Please tell your readers not to tease childless couples. It may be done in fun but the jokes cut deep.*

### Dear Time Is On Your Side:

Wait a minute! You've got your medical facts straight, but you're wrong on two important counts. You DO have a choice! And you DO have time!

We sense that you are caught in an outgoing tide. You feel pressured by family expectations and a medical agenda that moves you step by step towards conception. Yet, your panic and need for space comes through unmistakably.

You mention your youth. That fact alone gives you lots of time to sort out your feelings.

Regarding the time-pressure you feel from your doctor, you should know that artificial insemination is an option that can be exercised whenever you're ready. You can go off the fertility drug and go back on it anytime after a period of rest. It's simply not true that you have to immediately go from step one to step two at

this point in your young marriage.

For months now you have lived with thermometers, charts and doctors' visits and you probably catch yourself thinking about pregnancy all the time. Give yourself a break. Relax. We sense that you and your husband are no longer controlling the process; the process is controlling you. That alone is reason enough to stop this forward momentum so that you can catch your breath and resume a more restful approach to your life and your marriage!

You make mention of the fact that artificial insemination makes you somewhat uncomfortable. That's understandable since you will be trying to conceive without intercourse. Medically speaking, however, it is simply a way of getting past a technical blockage, much the same as technology is used to get past medical problems affecting the heart.

The only potentially confusing moral issue is the matter of husband's sperm versus donor sperm. We assume that your husband's sperm will be used since you make no reference to a medical problem affecting him. For the rest we may simply give thanks to God for knowledge and expertise that somewhat increases the possibility of pregnancy for childless couples when they are spiritually and emotionally prepared to take that step.

Your letter speaks for many couples who don't have children because of circumstances or choice and consequently experience family pressure in the form of teasing. Unfortunately there will always be someone whose insensitivity will hurt your feelings. Ann Landers would advise you to tell teasing or prying individuals to MYOB (Mind Your Own Business). Our suggestion instead is to come back with a short response that prevents further discussion. Some examples would be: "We've decided to wait." Or: "I guess it's not the Lord's time, yet." Or even: "I'm sorry, but this is a personal matter."

We hope that you're able to share your thoughts and feeling with someone who can help you be objective about what's happening. Think of a trusted family member or understanding friend who can hear your hurt without applying any additional pressure.

We don't know how to interpret God's will for you in all of this. We do know that trust, patience and prayer will enable you to reduce the self-imposed and other-inflicted pressure under which you currently live. We began by saying "Wait." We'd like to end by encouraging you to "wait on the Lord" until he gives both of you the peace of mind to take the "next step."

**Write to: P & M**  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til, Bert Witvoet.*






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Classified rates	Birthday	Anniversaries	Anniversaries	Anniversaries
<p>GST Inclusive</p> <p>Births..... \$35.00</p> <p>Marriages &amp; Engagements. \$40.00</p> <p>Anniversaries..... \$45.00</p> <p>2-column anniversaries.... \$90.00</p> <p>Obituaries..... \$45.00</p> <p>Notes of thanks..... \$35.00</p> <p>Birthdays..... \$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)<b>Note:</b> All rates shown above are GST inclusive.</p> <p><b>ATTENTION!</b></p> <p>a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, <i>unless you instruct us otherwise.</i></p> <p>b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are <i>not</i> acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS</b></p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p><b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>On Sept. 27, 1991, our father,</p> <p><b>Mr. HENRICUS WEEBER</b></p> <p>hopes to celebrate his 90th birthday. We, his children, thank our Lord for granting our much-loved father so many years in relatively good health. We pray for God's continued nearness for the future. Dad would love to see old friends again, however, because of his hearing problems, we would like to arrange your visits over a period of a few weeks, so that only a few people visit at any one time. Please telephone ahead of time so that a mutually suitable time can be arranged. Tel.: (416) 222-2140.</p> <p>Gerdi &amp; Jaap Cappon Bert &amp; Henny Weeber Peter Weeber Renate &amp; Ed Schranz Katie &amp; George Baarda and grandchildren as well as great-grandchildren.</p> <p>Correspondence address: Holland Christian Homes, 7900 McLaughlin Rd., Hope Tower #109, Brampton, ON L6V 3N2</p>	<p>Rijswijk Brampton 1946 October 9 1991</p> <p>With joy and thankfulness to our Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p><b>ZWIER and ANNE ADRIAANSE</b> (nee Van Helden)</p> <p>We are thankful to the Lord for giving us such wonderful parents and grandparents and pray that he will continue to bless and keep them for each other and for us. With love from your children and grandchildren:</p> <p>Oscar &amp; Joanne Feenstra — Acton, Ont. Rick &amp; Christine (fiancee), Jason, Shane John &amp; Cathy Adriaanse — Brampton, Ont. Valerie, Darryl, Christopher Pete &amp; Ellen Adriaanse — Brampton, Ont.</p> <p>Open house will be held on Saturday, Oct. 5, 1991, at the John Knox Chr. School, 82 McLaughlin Rd., Brampton, Ont., from 2:00 - 4:00 p.m. Best wishes only please. Home address: 7900 McLaughlin Rd. S., R.R.#10, #512, Brampton, ON L6V 3N2</p>		
	<p><b>Marriage</b></p> <p><b>VANDER MAAS-VANDER HEIDE:</b> With joy and thankfulness to God, we,</p> <p>LORRAINE ANN</p> <p>daughter of Mrs. Elisabeth and the late Mr. Jack Vander Maas, and,</p> <p>ROBERT JOHN</p> <p>son of Mr. and Mrs. Bill and Willy Vander Heide, are happy to announce our marriage. The celebration will take place, D.V., on Oct. 5, 1991, at 3:00 p.m. in the Clarkson Chr. Ref. Church, Mississauga, Ont. Future address: R.R.#3, Wellandport, ON L0R 2J0</p>	<p>Winsum (Gr.) Thunder Bay, Ont. 1946 September 26 1991</p> <p>With thankfulness to God, we are happy to celebrate with our parents and grandparents their 45th wedding anniversary.</p> <p><b>HENRY and NELLIE HEEREMA</b> (nee Beukema)</p> <p>May the Lord continue to bless and keep you. With love and congratulations from:</p> <p>Jelte (Jerry) &amp; Pam Heerema — London, Ont. Angela, Timothy, Darryl Fred Heerema — Toronto, Ont. Peter &amp; Millie Heerema — Thunder Bay, Ont. Paul, Kevin, Mark, Michael Martin &amp; Helen Heerema — Thunder Bay, Ont. Don &amp; Kathy Heerema — Thunder Bay, Ont. Donald, Adrian Frank &amp; Barbara Agostino — Thunder Bay, Ont. Sabrina, Raymond Open house on Oct. 5, 1991, from noon - 4 p.m. at Township of Oliver Hall, Murillo, Ont. Best wishes only! Home address: R.R.#12, 164 Shirley Rd., Thunder Bay, ON P7B 5E3</p>		
	<p><b>Anniversaries</b></p> <p>Soestdyk Ottawa 1941 September 17 1991</p> <p>With thanks to God, and great joy in our hearts, we announce the 50th wedding anniversary of our parents and grandparents,</p> <p><b>DIK and JETSKINA (Kiny) HOOLWERF</b> (nee Wubs)</p> <p>Love and congratulations from: Joyce &amp; John DeWilde — Holland Landing, Ont. Kevin, Kim, Trevor, Jason, Matthew, Christy Bert &amp; Rita Hoolwerf — Ottawa, Ont. Dawn, Kristine, Cheryl Please join us for an open house Saturday, Sept. 21, 1991, at the Calvin Chr. Ref. Church, 1475 Merivale Rd., Nepean, Ont., from 2-4 p.m. "I have no greater joy than to hear that my children are walking in the truth" (3 John 4 NIV). Home address: 1276 Adirondack Dr., Ottawa, ON K2C 2V3</p> <p>1956 September 22 1991 "May your unending love rest upon us, O Lord, even as we put our hope in you" (Ps. 33:22). With joy and thanksgiving to God, we celebrate the 35th wedding anniversary of our parents and grandparents,</p> <p><b>STEVEN and ALICE HOORNTJE</b> (nee Tiesma)</p> <p>Congratulations and love from: Yvonne &amp; Andy Terpstra — St. Catharines Robbie, David, Travis Annette &amp; Len Dykstra — St. Catharines Joel, Emily, Jared Louise &amp; Jacob Westerhof — St. Catharines Hilary, Kristin, Courtney Sheila &amp; Gary Nyenhuis — Brampton Home address: 71 Watson Cres., Brampton, ON L6W 1E5.</p>	<p><b>Personal</b></p> <p><b>Single Men and Women</b> if you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>	<p>1946 September 25 1991</p> <p>With thanksgiving and praise we joyfully announce the 45th wedding anniversary of our parents and grandparents</p> <p><b>TEUNIS and HENNIE MARISSEN</b> (nee Sikkens)</p> <p>on September 25, 1991. We pray that God will continue to bless them and keep them in his care. Congratulations from: Nancy &amp; Dirk VanDixhoorn — Salford, Ont. Anne-Marie, John, Dirk Anna VanderGriend — Barrhead, Alta. Janna, Nathan, Rebecca, Sarah, Tanis, Allison Harry &amp; Ida Marissen — St. Thomas Ont. Darryl, Amanda, Brian, Leanne John &amp; Janice Marissen — Aylmer, Ont. Wendy, Julie, Erin, Megan, Tony We invite family and friends to an open house at the Aylmer Chr. Ref. Church Fellowship Hall, Aylmer, Ont., South St. West at Caverly Rd., from 2 - 4 p.m. on Saturday, Sept. 28, 1991. Best wishes only please. Home address: 110 Caverly Rd., #30, Aylmer, ON N5H 2P4</p>	
	<p><b>Marriage</b></p> <p><b>KLEIN-FLEDDERUS:</b> With joy and praise, we, Mr. and Mrs. Jerry Klein of Aylmer, Ont., and Mr. and Mrs. Evert Fledderus of Brighton, Ont., are proud to announce the marriage of our children,</p> <p>CATHARINE to HAROLD</p> <p>This celebration of God's love will take place, D.V., Sept. 21, 1991, at 3 p.m. at the Maranatha Chr. Ref. Church, Belleville, Ont., Pastor Visser officiating. Future address: 29 Charlotte St., Unit #15, Belleville, ON K8P 1E3</p>	<p><b>Real Estate</b></p> <p><b>ADA REALTY LTD.</b> 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>		
			<p><b>Anniversaries</b></p> <p>Ommen Three Hills 1941 September 25 1991</p> <p>"Commit your way to the Lord; trust in him and he will act" (Ps. 37:5).</p> <p>We thank the Lord for the witness he has given us during the 50 years of married life of our parents,</p> <p><b>PETER and GERTRUDE HOUTMAN</b></p> <p>We hope that he will continue to bless you with health and happiness. Love from: Harry &amp; Tine — Toronto, Ont. Heather, Ruth, Neil Joe &amp; Cherie — Vernon, B.C. Gaylene, Lisa, Krista John &amp; Linda — Whitewood, Sask. Michael, Jennifer, Julie Gordon &amp; Margaret — Three Hills, Alta. Carla, Richard, Crystal, Robyn Bill &amp; Loretta — Balzac, Alta. Sheldon, Loril An open house will be held Sunday, Sept. 29, 1991, from 2 - 5 p.m., in Bethel Evangelical Church, Three Hills, Alta. Home address: Box 899, Three Hills, AB T0M 2A0</p>	
			<p><b>Anniversaries</b></p> <p>Hoevelaken Stirling 1941 September 25 1991</p> <p>With great joy and thankfulness to god for their many years together, we celebrate the 50th wedding anniversary of our parents, grandparents and great-grand- parents,</p> <p><b>JOHN and MARIE PLEIZIER</b> (nee Top)</p> <p>May God continue to bless and keep you. Congratulations from your children: Reta &amp; Peter Bos — Grafton, Ont. John &amp; Wendy Pleizier — Stirling, Ont. Gerald &amp; Christina Pleizier — Navan, Ont. Grace &amp; Marius Van Reenen — Waterloo, Ont. Chris &amp; Marcia Pleizier — Stirling, Ont. Harry Pleizier — Stirling, Ont. Henny &amp; Kerry Smith — Islington, Ont. Mieke Pleizier — Tweed, Ont. 20 grandchildren and two great-grandchildren. Open house will be held on Sept. 28, 1991, 2 - 4 p.m. at Maranatha Chr. Ref. Church, Belleville, Ont. Home address: R.R.#2, Stirling, ON K0K 3E0</p>	
			<p>1968 September 24 1991</p> <p>"He who dwells in the shelter of the Most High, will rest in the shadow of the Almighty" (Ps. 91:1).</p> <p><b>GEERT (GRANT) and JEAN PYPKER</b> (nee Dekkema)</p> <p>With joy and thanksgiving to the Lord, we hope to celebrate our 25th wedding anniversary with our children, Bert &amp; Tracey-Ann Van Brenk Tom Pypker Friends and relatives are invited for an evening of celebration. Open house in the Willowdale Chr. School gymnasium, 60 Hilda Ave., Willowdale, Ont., on Friday, Sept. 27, 1991, at 7:30 p.m. Best wishes only please. Home address: 3293 Birchmount Rd., Agincourt, ON, M1W 3J4</p>	



Classified/Events

Anniversaries		Obituaries	Obituaries	Events	Events
<p>1956 1991 "As for me and my household, we will serve the Lord" (Josh. 24:15b). We would like to congratulate our parents, <b>STEVE and WILMA STELPSTRA</b> (nee Osinga) as they celebrate their 35th wedding anniversary on Sept. 29, 1991. We give thanks to the Lord for the years they have had together and pray for his continued blessing in the years to come. All our love. Cindy &amp; Henry Eigenbrood Joshua, Timothy Edie &amp; Rod Trute (fiance) Don Glenn Home address: 1108 Gallagher Rd., Burlington, ON L7T 2M9</p>		<p>On Sept. 4, 1991, in his infinite wisdom, the Lord took to himself, <b>JANET LYNN (Broer) HUNSPERGER</b> (age 36) <b>KEITH GERALD HUNSPERGER</b> (age 11) <b>RACHEL ANN HUNSPERGER</b> (age 6) Beloved family of Douglas Hunsperger, Sebringville, Ont. Dearly loved and greatly missed by: Dad and Mom, Grampa and Gramma: Dirk &amp; Marian Broer — Aylmer, Ont. Sisters &amp; brothers, aunts &amp; uncles, nieces &amp; nephews and cousins: Nancy &amp; Jeff Robinson — Aylmer, Ont. Sean, Craig Judy &amp; Murray Sluys — Courtenay, B.C. Emily, Patty, Debbie, Zachary, Daniel, Timothy Case &amp; Janice Broer — Aylmer, Ont. Danielle, Gregory Steve &amp; Lorraine Broer — Aylmer, Ont. Richard, Stephanie Carol &amp; Todd Smith — Caledonia, Ont. Oma: Mrs. Nancy Broer — Aylmer, Ont. Hunsperger family: Parents: Gerald &amp; Barbara Hunsperger — Grand Bend, Ont. Sisters: Sue Rausa and Joanne Williams and families. Services and burial were held in Aylmer, Ont., on Sept. 7, 1991. Our comfort is that Janet and her children are with the Lord. Our comfort is also our belief that he will continue to sustain Doug and the Broer and Hunsperger families with his love and the love of his people. Correspondence address: D. &amp; M. Broer, R.R.#3, St. Thomas, ON N5P 3S7</p>	<p>Psalm 23:1,2. On Sunday, Sept. 8, 1991, the Lord called home our sister-in-law, <b>TRYNTJE VAN MARRUM</b> (nee Roukema) Beloved wife of our brother Gerlof van Marrum May the Lord give strength and comfort to Gerlof and his family. With love: Peter &amp; Dora Wrikje Anna &amp; John Minke &amp; Willem Jelle &amp; Mary Louw &amp; Nita Feye &amp; Willie Jeltje Correspondence address: Gerlof van Marrum, 143 Rock St., Smithville, ON L0R 2A0</p>	<div><div><h3>ISRAEL</h3><p>The World Home Bible League invites you to join its</p><h2>BIBLE LAND TOUR</h2><p>13 exciting days - February 20 to March 3, 1992 COST: \$1995. p.p. ex. Toronto, dbl. occ. plus dep. tax</p><h3>VISIT</h3><p>Jerusalem - Bethlehem - Nazareth Masada - and many other places</p><p><b>Free stop-over in Amsterdam</b></p><p>Personally escorted by: Rev. John G. Klomps, Executive Director, WHBL</p><p><i>For information and reservations, please call or write:</i> Rev. John G. Klomps World Home Bible League Box 524, Station A Weston, ON M9N 3N3 (416) 741-2140</p></div></div>	
<p><b>Obituaries</b></p> <p>Twisk N.N. Keulen, Germany The Neth. Aug. 13, 1934 Sept. 5, 1991 On Sept. 5, 1991, our heavenly Father called home our son, brother and cousin, <b>JOHN BISSCHOP</b> of San Fransisco, Calif. at the age of 57, while he was vacationing in Europe. Remembered by his father, Arend Bisschop, Chatham, Ont. Art Bisschop Jessie &amp; Case Timmerman Harm &amp; Annie Bisschop Henny &amp; Bram Schoon Hilbert Bisschop Bill &amp; June Bisschop Glenda &amp; Jim King Ralph &amp; Helen Bisschop Tim &amp; Cathy Bisschop Nancy &amp; Bill VanDerMeer all of Chatham, Ont. Henry Bisschop — Penetanguishene, Ont. Al Bisschop, Georgetown, Ont. Dear cousin of Nancy Benjamins, Walnut Creek, Calif. Pre-deceased by his mother, Aaltje. The funeral took place in the Netherlands. Correspondence address: Mrs. Jessie Timmerman, R.R. #3, Chatham, ON N7M 5J3</p>		<p><b>Personal</b></p> <p><b>Doornenbal family tree</b> dating back to 1692 has been translated into English. If you wish to purchase a copy, contact Dr. Ed Doornenbal, R.R.#1, Site 10, Box 5, Barrhead, AB T0G 0E0 Canada. Phone: (403) 674-3271.</p>	<div><div><h3>CLAC announces</h3><h4>40th Anniversary Playwriting Competition</h4><p>The chosen play will be presented on April 4, 1992, at the 40th Anniversary Convention, Edmonton, Alberta. Sponsored and produced by CLAC in Alberta; dramatized and directed by Jace van der Veen; designed by Daniel Van Heyst.</p><p><b>First Prize — \$250</b> <b>Second Prize — \$100</b></p><p>Theme to express the Christian view of labour relations and work.</p><p><b>Competition regulations:</b></p><ul style="list-style-type: none"><li>• Length of script to be approximately 45 minutes.</li><li>• Script is to be typed, double spaced, in English.</li><li>• To have the script returned, please enclose a stamped, self-addressed envelope.</li><li>• If the play script is an adaptation, you are required to indicate the source and submit proof of copyright clearance.</li><li>• CLAC will have 1st production rights of the winning script.</li></ul><p><i>Send script to:</i> <b>Christian Labour Association of Canada</b> Suite 211, 10734 - 107th Ave., Edmonton, AB T5H 0W8 Telephone: (403) 423-3944 Attention: Co J. Vanderlaan</p></div></div>		
<p><b>Obituaries</b></p> <p>"The Lord is my shepherd, I shall not want" (Ps. 23). At his appointed time, the Lord took to himself, on Thursday, Aug. 22, 1991, our dear husband, father and grandfather, <b>JOHN BRUNSTING</b> at the age of 60 years. Lovingly remembered by his wife Corrie (nee Mudde). Dear father and grandfather of: Jake &amp; Arlene Brunsting — Nepean, Ont. Melissa, Shawn Theo &amp; Sandy Brunsting — Simcoe, Ont. Terri, Matthew, Joseph Andrew &amp; Renee Brunsting — Brockville, Ont. Laura, Kevin, James, Jodie Christine &amp; Lyle Johnston — Athens, Ont. Timothy Raymond Brunsting — Waterloo, Ont. Jessica Brunsting — at home The funeral service was held Aug. 26, 1991, at Bethel Chr. Ref. Church, Brockville, Ont. Rev. H. Kranenburg officiated. Home address: R.R.#2, Box 967, Lyn, ON K0E 1M0</p>		<p><b>For Rent</b></p> <p>For rent in <b>Winterhaven, Florida</b>, one-bedroom <b>mobile home</b> in adult park, across the lake from Cypress Gardens. The rates are \$550 a month, pre-Christmas rates, \$450 a month. Available monthly or weekly from Oct. 1 - Dec. 15, 1991, and the month of April, 1992. Please call 1 (705) 526-3395.</p> <p>Dairy farm for rent; 250 acres. 45 tie stalls with pipeline and cooler. Heifer and veal raising facilities. Available May, 1992. Phone: (416) 683-0832.</p>	<div><div><h3>Calvinist Contact</h3><h2>GIFT CERTIFICATES</h2><p>Is there someone in your organization (church, school or other organization) whom you would like to surprise with a gift as a gesture of appreciation for e.g. volunteer work, faithful years of service or effort beyond the call of duty? Consider giving that person a gift subscription to <b>Calvinist Contact</b>.</p><p><b>Calvinist Contact</b> offers gift certificates to such organizations which could be used at the time of honoring the person you have in mind.</p><p><i>If you're interested, please send us the following information:</i></p><ul style="list-style-type: none"><li>• name and address of your organization (giver of the gift certificate)</li><li>• name and address of the person to receive the gift subscription</li><li>• whether the subscription is for one, two or three years</li><li>• address for billing purposes</li></ul></div></div>		
<p><b>Help Wanted</b></p> <p><b>Wholesale Florist Company</b> is looking for an experienced <b>floral salesman</b>, who is willing to work 50-60 hours a week. Please call (416) 562-5459.</p>		<p><b>Accommodations</b></p> <p>Two females are looking for a third person to share living costs in a three-bedroom house in St. Thomas, Ont. Available immediately. Please call Emmy at (519) 633-4971.</p>	<div><div><h3>Events</h3><p><b>Centennial Christian School of Terrace, B.C., Canada</b>, invites present and former students and teachers and friends of the school, to a celebration of its <b>25th ANNIVERSARY</b> at 7:30 p.m. on Oct. 3, 1991, at 3608 Sparks St., Terrace, BC V8G 2V6</p></div></div>		
<p><b>Teacher</b></p> <p><b>DUNDAS, Ont.:</b> Calvin Christian School: <b>Grade 6</b> teacher needed for the time period December, 1991 - June, 1992, while regular teacher is on maternity leave. Ability to teach French a necessity, music an asset. Please forward all inquiries and resumes to: Mr. Jack Zondag, Principal, Calvin Christian School, 542 Ofield Rd., N., R.R.#2, Dundas, ON L9H 5E2. Telephone: (416) 627-1411.</p>		<p><b>Real Estate</b></p> <p><b>Jarvis Broiler Farm</b> Large, renovated and clean 2-storey family home featuring 5 bedrooms, 2 baths, spacious kitchen, dining room, living room, main level laundry and family room. Excellent barns, 10,000 broiler quota with approved capacity for 17,000 broilers. Located in very pretty setting only one km. from Chr. Ref. church and school. Asking price \$489,000. Good financing available. Call Bill Klunder, Assoc. Broker., (416) 575-5478 or (416) 772-5451. <b>RE/MAX ESCARPMENT REALTY INC. RLTR.</b></p>			



Events

Calendar of Events

Sept. 21	The 1991 fall retreat for "Aware" at First CRC, Taunton Rd., Toronto, Ont. From 9 a.m. - 4:30 p.m. An opportunity to talk about many sides of lesbian/gay life inside or on the edge of the church. \$5 charge for lunch and refreshments. For info. call Linda at (416) 694-3857.	Oct. 17	Fall rally of the Can. Fed. of Chr. Ref. Women, 10 a.m., First CRC, Tweedsmuir Ave., Chatham, Ont. Speakers: Rev. Anthony De Jager from Sarnia, and Mr. Bert Witvoet from St. Catharines. Admission \$3.00. Bring your own lunch!
Sept. 21	Camp Shalom's annual fall fair. Theme: "Canada: our country." From 9 a.m. - 4 p.m. at Camp Shalom, Cambridge, Ont.	Oct. 18-20	M2/W2 dinners focussing on healing the wounds of crime. Oct. 18: Edmonton Chr. High, Edmonton, Alta.; Oct. 19: Dalhousie MB Community Church, Calgary, Alta.; Oct. 20: Gem Community Hall, Gem, Alta. All events start at 6:30 p.m.
Sept. 23	Harry Antonides, Work Research Foundation Director, to address breakfast, luncheon and dinner meetings sponsored by RCBPO Oshawa/Toronto, Mississauga/Toronto and Orillia/Huron chapters. Topic: "Labour Relations Act Reform." For info. call (416) 524-1203.	Oct. 19	"Netherlands Bazaar" from 10 a.m. - 10 p.m. at the Thornhill Community Centre, Thornhill, Ont. Crafts, baking flowers, white-elephants, restaurant. Admission free. All proceeds to needy families of Dutch descent in Ontario.
Sept. 25-Oct. 10	CSS's Harry Houtman in Alberta.	Oct. 19	All-Ontario Diaconal Conference at John Knox Chr. School, Brampton, Ont. 16 workshops and 15 seminars. Call (416) 646-4511 for a registration form.
Sept. 28	Organ concert by Jonathan Oldengarm, at 7:30 p.m., Benton Street Baptist Church, Kitchener, Ont. With guest artist Bruce Nuhn.	Oct. 2-22	Concert tour by Willem van Suijdam (organist), Bert Koelewyn (piano), Herman and Henk-Jan Drost (trumpets). All events start at 8 p.m. Oct. 2: CRC, Burnaby, B.C.; Oct. 3: Trinity CRC, Abbotsford, B.C.; Oct. 4: CRC, Kelowna, B.C.; Oct. 5: West End CRC, Edmonton, Alta.; Oct. 7: Can. Ref. Church, Neerlandia, Alta.; Oct. 8: Maranatha CRC, Lethbridge, Alta.; Oct. 9: Can. Ref. Church, Carman, Man.; Oct. 10: First CRC, Thunderbay, Ont.; Oct. 12: Maranatha CRC, Bowmanville, Ont.; Oct. 14: Christ Church Cathedral (8:30 p.m.), Hamilton, Ont.; Oct. 15: Can. Ref. Church, Attercliffe, Ont.; Oct. 16: Westmount CRC, Strathroy, Ont.; Oct. 17: Can. Ref. Church, Fergus, Ont.; Oct. 18: Maranatha CRC, St. Catharines, Ont.; Oct. 19: Second CRC, Brampton, Ont.; Oct. 22: Can. Ref. Church, Thornhill, Ont.
Sept. 28	Annual membership meeting of Redeemer College, at 2 p.m., R.C. Auditorium, Ancaster, Ont. Registration at 1:30 p.m.	Oct. 26	Christian Rainbows meets at 10 a.m., CRC, Ingersoll, Ont. Theme: "Obtaining housing and support services for the psychiatrically disabled." To register call (416) 639-1075.
Oct. 1-10	CSS's Adriana Pierik plans to be in B.C.'s Okanagan area, Kamloops, Salmon Arm, Vernon, Kelowna and Penticton.	Oct. 31	Eighth Annual Senior Citizens' Day, 9:30 a.m., Redeemer College, Ancaster, Ont. Speaker: Dr. Gene Haas. Entertainment in the afternoon. Lunch is \$7.50 p.p. Register now at (416) 648-2131.
Oct. 8	Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. James Cathedral (Anglican), Toronto, Ont.		
Oct. 9	Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. Paul's Church (Anglican), Toronto, Ont.		
Oct. 9	RCBPO (Hamilton/Wentworth Chapter) meets at 7:45 p.m., Redeemer College, Ancaster, Ont. For info. call (416) 524-1203.		
Oct. 9-17	Emmeloord Christian Male Choir with organist Klaas Jan Mulder in concert. All events start at 8 p.m. Oct. 9: Mountainview CRC, Grimsby, Ont.; Oct. 10: Dundas St. Centre United Church, London, Ont.; Oct. 11: Redeemer College, Ancaster, Ont.; Oct. 12: St. Paul's Anglican Church, Toronto, Ont.; Oct. 16: St. George's Anglican Church, Guelph, Ont.; Oct. 17: Covenant CRC, St. Catharines, Ont.		
Oct. 12-13	Twenty-fifth anniversary of the Ottawa Christian School, Ottawa, Ont. For info. call (613) 722-5836.		
Oct. 13	Organ concert by John Wm. Vandertuin, 8 p.m., St. Andrew's Presb. Church, Ottawa, Ont.		



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...that the fourth finger of the left hand as the "wedding finger" or "ring finger" has a long history.

The fourth finger was set apart for honour, says Macrobrus, an ancient Greek, because the thumb is "too busy to be set apart," the forefinger and little finger are only half protected, and the middle finger is too disgraceful and offensive for such an honour. So the only finger left is the fourth.

Aulus Gellius says that Appianus asserts in his Egyptian books that a very delicate nerve runs from the fourth finger of the left hand to the heart — which is why that finger is used for the marriage ring.

In the Roman Catholic Church, the thumb and next two fingers represent the Trinity. Thus, traditionally, the groom says, "In the name of the Father," and touches the bride's ring to her thumb, "in the name of the Son," and touches her index finger with the ring; and "in the name of the Holy Ghost," and touches the third finger. With the word "Amen" he then puts the ring on her fourth finger and leaves it there.

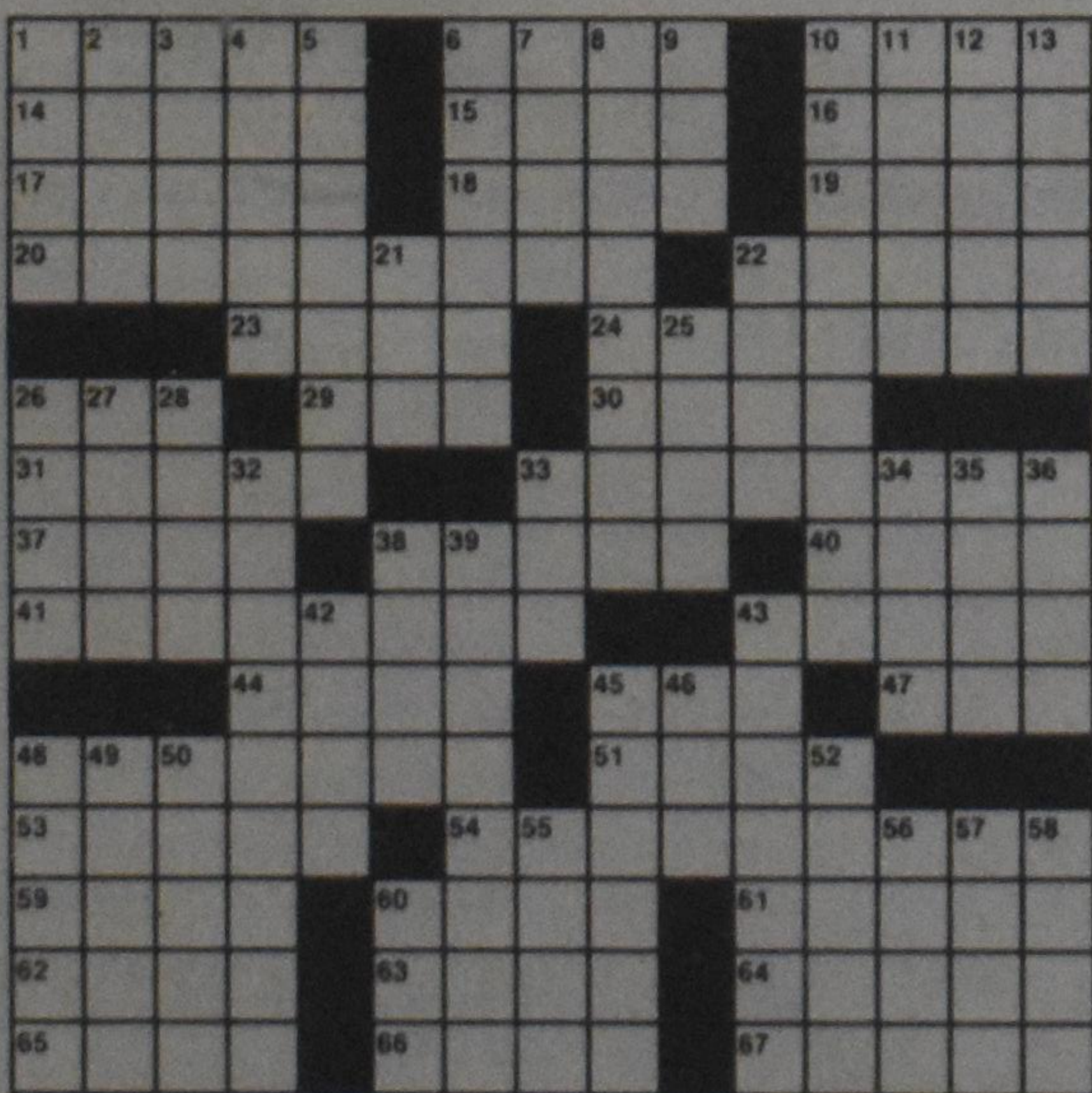
Despite the long tradition, in some countries the wedding ring is worn on the fourth finger of the right hand.

Source: Brewer's Dictionary of Phrase and Fable, Contemporary Edition

Weekly puzzle

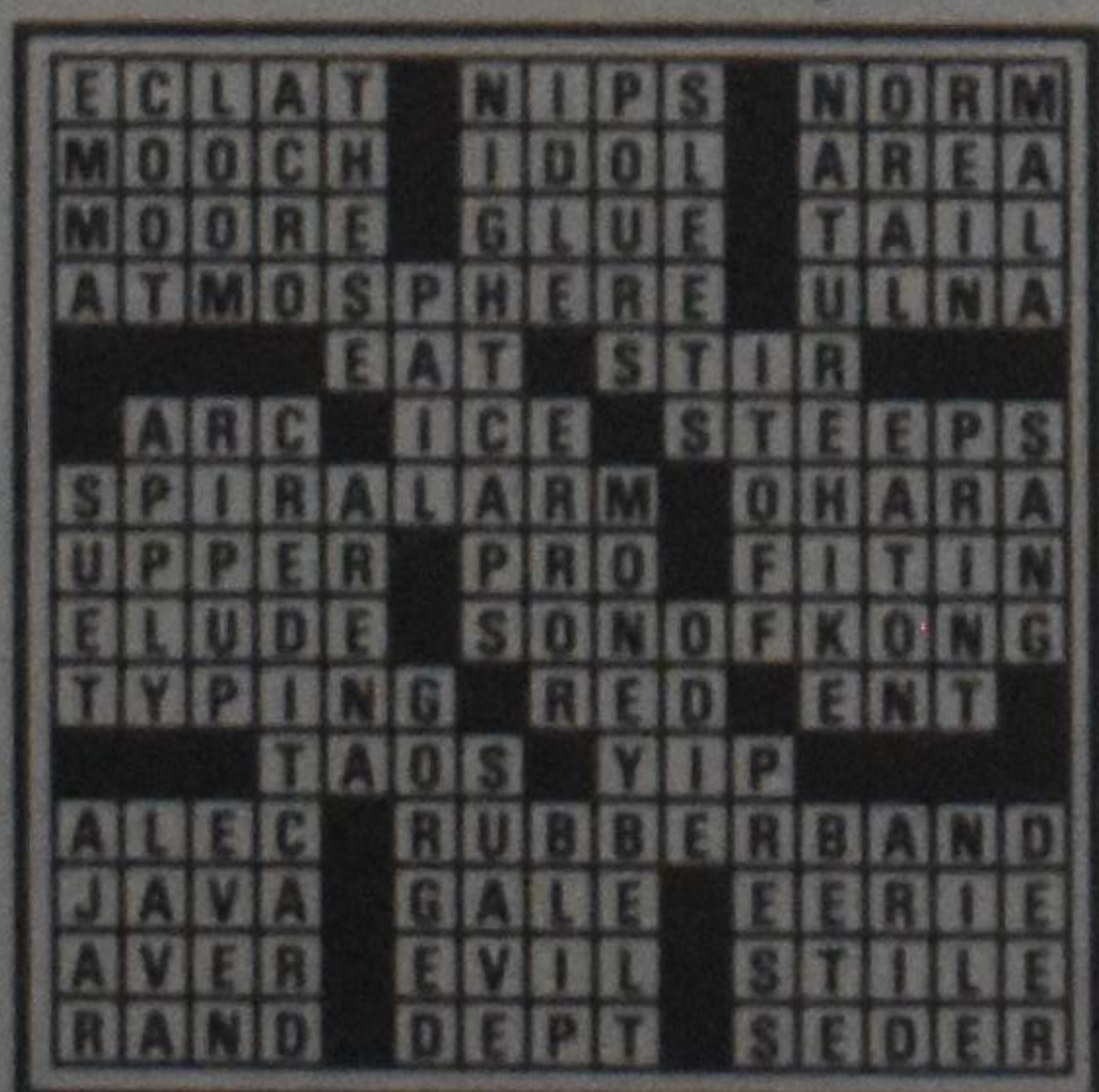
by William Canine

- ACROSS  
1 Premier  
6 Protected  
10 Bombards  
14 Chalcedony  
15 Notorious Idi  
16 Earthenware pot  
17 Informal messages  
18 Chief  
19 Bellow  
20 Erie or Huron  
22 Auctioneer's penultimate word  
23 Actress Bonet  
24 TN town  
26 Pacifier  
29 "— and Abner"  
30 US composer  
31 Beatty role  
33 Finger  
37 Andean  
38 Patisserie VIP  
40 Light beige  
41 Place for convalescence  
43 Pan fish  
44 First-rate  
45 Be under the weather  
47 Biochemist's concern: abbr.  
48 Spouse's child  
51 Increased by  
53 Provoke  
54 Barrow kin  
59 Actor Julia  
60 Woodwind  
61 Tony's actress daughter  
62 In — (stuck)  
63 — mater  
64 Guinness and Waugh  
65 Soviet press agency  
66 Palpate  
67 Bronx Bombers



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Last week's puzzle



- DOWN  
1 Viper tooth  
2 Stravinsky  
3 Appraise  
4 Bargain  
5 In an irritable way  
6 Bow  
7 Out of control  
8 Home  
9 Conclusion  
10 Founder pf Parseism  
11 Bitter powder  
12 Carpenter's tool  
13 Beetle's nemesis  
21 Baton Rouge inst.  
22 Verdon of the stage  
25 At any time  
26 Commotion  
27 Caen's river  
28 Moccasins  
32 Hurtles  
33 "I like —"  
34 Cold  
35 Kukla's friend  
36 AZ city  
38 Palm Springs mayor  
39 Pliant

- 42 Fireman's need  
43 Feisty bird  
45 Entreaty  
46 "— Get By"  
48 Small fish  
49 Coronet  
50 Shaffer play  
52 Milan's La —  
55 Apple or pear  
56 Final word  
57 Haystack  
58 "— of the D'Urbervilles"  
60 Clodhopper

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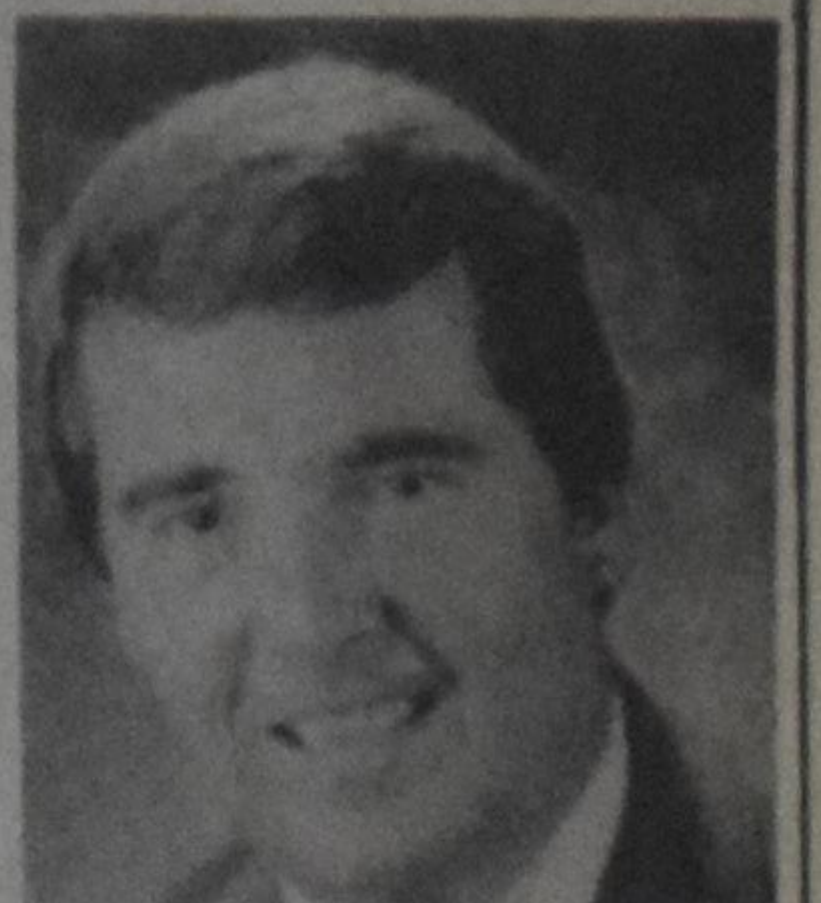
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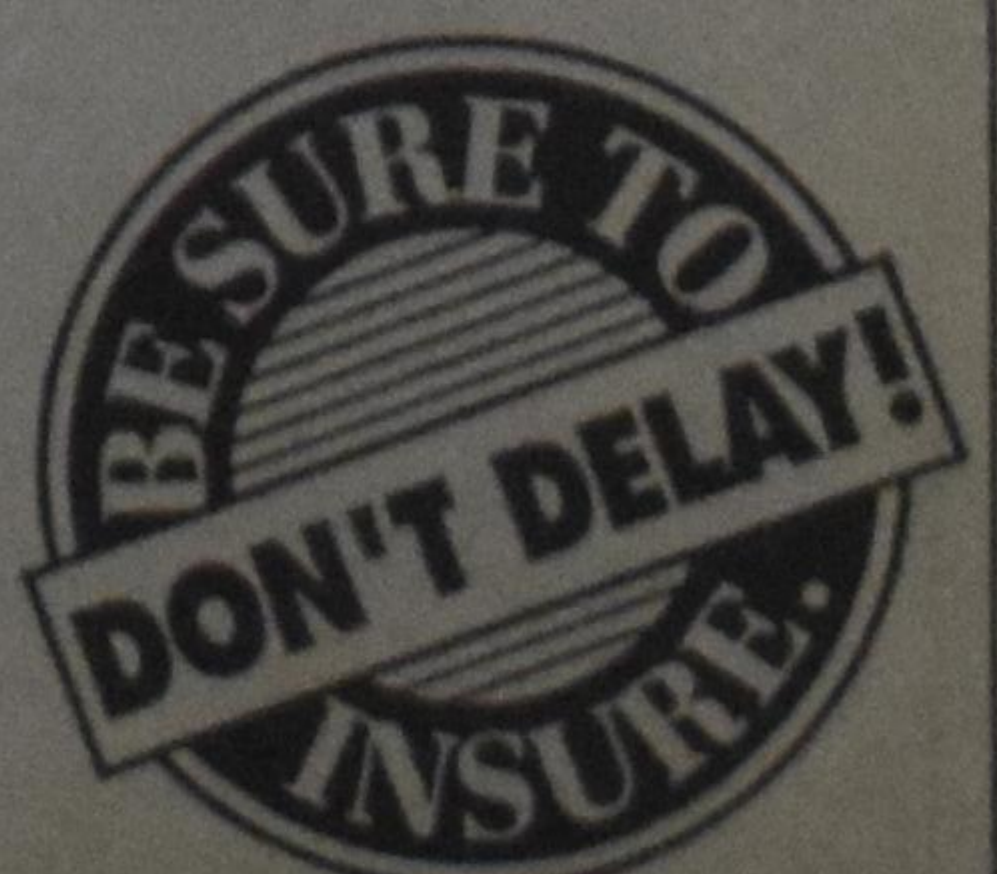


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## Books

Robert VanderVennen, book review editor

### Church and society

## Flawed analysis of the modern church's secular message

**Earthly Good: The Churches and the Betterment of Human Existence**, by Kenneth Hamilton. Grand Rapids, Mich.: Eerdmans, 1990. Softcover, 171 pp., \$16.85. Reviewed by Gene Haas, assistant professor of religion/theology, Redeemer College, Ancaster, Ont.

Dr. Kenneth Hamilton's thesis in this book is: In order to placate modern society, the preachers and theologians of the churches of Europe and North America are proclaiming a salvation of "earthly good," "a message almost indistinguishable from what is being said in the secular world."

He suggests that there are two basic theories which make up the new version of the Gospel proclaimed in many churches today. The first is that society is progressing toward the goal of a secular utopia. The second is a form of modern gnosticism in which the created world is viewed as evil, and in which salvation is found in a radical transformation of human nature and society.

Hamilton answers three questions in the course of this book. How did this change in the message of the churches come about? What is the nature and substance of the current message? How does this message conflict with the traditional Christian Gospel?

As we would expect, Hamilton argues that this

change came about as the churches were influenced by Enlightenment thought. The idea of inevitable progress through the application of reason to this world led theologians and preachers to see a new role of the Lord as the beginning of a life of wisdom which strives to gain the goal of eternal life. The emphasis shifted to humanity and to improving of human life in this world.

Hamilton argues that with a change in emphasis came a change in message. To keep up with the progress that was seen in science, technology and world travel, theology came to emphasize the progress that can and should come through creative changes in human nature and society. God is with us insofar as we engage in this process, and salvation comes about insofar as we remove the oppressive tendencies within human nature and society. These views are most evident in the various forms of liberation theology. Hamilton sees liberation theology's goals as being to free human nature and to free society from oppression.

### Liberating humanity depreciates creation

Hamilton argues this is simply a modern form of gnosticism, a heresy rampant in the second and third centuries of the church and characterized by a depreciation of creation. Salvation was attained by liberation from creaturely existence in this world. The modern gnosticism of liberation theology has the same depreciation of this world. It does not depreciate material existence *per se*. But it does depreciate the present condition of human nature and earthly society.

Hamilton argues that this obsession to be "anywhere except the here and now!" is not simply a deep desire to be liberated from the sin found within and without. It is the yearning to be free from the norms and structures of human nature and society as God has created them, and to create new ones to replace

them. All the talk about liberation and freedom from oppression cannot disguise this deep hatred of creational norms, whether they are norms of sexuality, marital and family life or authority structures.

I find Hamilton's analysis of modern theology, especially liberation theology, through the paradigm of gnosticism very helpful in answering the first two questions. But I found the third part of the book the least helpful.

There he presents what he believes to be the traditional Christian message and he contrasts it with the revised modern version. But in his desire to avoid the error of modern gnosticism, he falls into (at least) two pitfalls himself.

First, he assumes a radical dichotomy between the temporal and eternal worlds. He agrees with Bonhoeffer's remarks that modern secular humanists do not need religion to make sense of the universe, to behave altruistically or to be happy in this life. Elsewhere, he remarks that the state and its institutions are necessarily self-regarding and oppressive.

When the Bible speaks of the coming of the Kingdom of God, he says that it does not mean that it is coming in the world process. Rather, its coming is discontinuous with this age, to be seen only after the last judgment. Here, Hamilton has fallen into the dichotomy characteristic of Barth and his disciples in reaction to modern liberalism.

### Static view of culture

The second pitfall is Hamilton's static view of human culture. In reaction to the transformationalist thrust of liberation theology, he denigrates the positive development of culture. He is willing to speak of culture as cumulative — as receiving and adding to traditions from the past — but not as progressive. Thus the role of the churches is "simply to preach the Gospel and to edify their members."

Although this is certainly the primary role of the churches as churches, it is also the role of the churches to call Christians to be salt in their society. And as Christians faithfully do so, working alongside non-Christians, there can be progress in human society.

*Earthly Good* presents a good analysis of modern theology, especially liberation theology, rightly identifying it as a modern form of gnosticism. However, it falls short in giving a positive biblical view of the perspective and impact of the churches and of Christians on life in this world.



## Friends of God

Wayne Brouwer

### If...

"...You will not fear the terror of night..." (Ps. 91:5).

A couple weeks ago our daughters started school again. Before her first day in Grade 1, our youngest flew around the house in a frenzy of nervous activity, and then yelled down from her bedroom: "I'm so afraid about tomorrow that I can't sleep!"

But she's not the only one. A couple of days before that, I had officiated at the marriage of my "little" brother. For two days, with the rehearsal and the wedding, I was shaking with anxiety. The bride and groom were the picture of calm and grace; I, on the other hand, trembled all the way through!

### Paralyzed

Fear can paralyze. Said Victor Frankl: "Fear makes come true that which one is afraid of." And so often that happens, doesn't it? Martin Seligman, at the University of California, did a study that showed similar characteristics developing in test groups of students and insurance salesmen. If a student feared failure, she generally failed in some big test, and then went on failing till she left school or changed her major. If a salesman didn't sell a policy for a week, and then began to suspect that he was a failure, he rarely sold a policy again. Those who fear, said Seligman, leap from paralysis to incapacity to failure.

Sometimes even to death, we might add. Listen to this: when London, England, was totally destroyed by fire in 1666, government records show only six deaths, none by suicide. The needs of others and the task of rebuilding kept people alive. Jump now to 1944. The clouds of German bombers darken the skies day after day, and blow fear into every heart with the explosion of their deadly cargo. What is the greatest cause of death recorded some weeks? Shrapnel? Injury? Disease? No! Suicide!

Now one more jump. We're in London again just two decades ago. A fog rolls in and lingers for awhile. It's the kind of fog that you can feel, the kind that creeps in and sticks close. After one day, suicides in the city go up slightly. After two days they quadruple. When the third cloud-locked day ends, the figure is doubled again. By the end of the fourth day, there were more suicides in London than any day since World War II.

### A bigger fear

Fear can kill. It must have almost killed the writer of Psalm 91. You can tell that by the way he talks. But something kept him alive, even when it seemed that his world had collapsed, that the fog of fear had rolled round him and seized his very soul.

What was it that turned his heart around? In a sense, it was a greater fear. Not the fear or terror, but the awe of wonder that saw a power larger than the waves of spreading war stoop down and scoop up his life in a loving embrace. He heard the voice of God say: "I will rescue him! I will protect him! I will be with him in trouble! I will deliver him!" (vss. 14-15).

Let Philip II, ancient king of Macedon tell us more about that. He conquered every one of the major Greek city-states in his part of the world, except for Sparta. Only the stubborn independence of that fighting town kept out his rule. Finally he sent a single brief message to the Spartans: "You are advised to submit without further delay, for if I bring my army into your land, I will destroy your farms, slay your people, and raze your city."

How did Spart reply? Just a single word, taken from Philip's own communication: "If..." You see, the Spartans knew a power within themselves that could meet and turn back any enemy, even the armies of Philip.

And so it is with the child of God. Fears come and go, even the "terror of night" (vs. 5). But the greater awe of the refuge of the Most High sends back every threat with a simple: "If..."

For, as the Apostle Paul would write centuries later, "If God is for us, who can be against us?" (Rom. 8:31).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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